

PROPHETIC WAY OF TREATMENT

by
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Introduction

Allah Almighty says:

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"We send down (stage by stage) of the Qur'an that which is a healing and a mercy to those who believe...."

(Q. 17.82)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

لِكُلِّ دَاءٍ دَوَاءٌ

"Allah has not created any disease without also creating a cure for it..." (Agreed upon).

The Holy Qur'an says that Allah Almighty has purchased life and property of all the Believers in return for heaven. Moreover, Allah, the Exalted, is not only the Creator but also the Sustainer, Nourisher, Ruler and Law-Giver to mankind. Hence, the human being is the property of the Lord. He is also an asset to his deen, his life, health, wealth, and all that Allah has bestowed upon him are a trust with him, which he is not permitted to diminish. Thus, as a general rule of the Islamic Shari'ah a Muslim cannot consume anything that may cause death, either quickly or gradually. Hence, he cannot eat or drink anything like poison or any substance injurious to health. In Islam even gluttony is not permissible, for it may cause disease or death. Man is not his master in its entirety, he is slave to a Master who not only creates but wants to keep him

alive for a fixed period. Hence, man has no choice but to live as long as his Creator and Lord decides. He cannot, therefore, do anything that may put his life to danger. It is because of this fact that nobody is allowed to commit suicide.

Allah Almighty says:

".....Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful." (Q. 4:29)

'There', perhaps is universal agreement that making use of medicine is halal (permitted). Some are of the opinion that it is advisable to use remedies because of the well-known hadith of the Prophet (peace and blessings of Allah be upon him), "Use medicine." and also because he himself used to take medicine in both health and sickness.

When the Prophet (peace and blessings of Allah be upon him) was well, he used to have dates, pumpkins and watermelons. He would eat sparingly, and have rest in the afternoon. He would also drink an infusion raisins, or figs, or similar fruits.

Hisham said, "I once said to Hadrat 'Aishah (may Allah be pleased with her), 'I am amazed by your knowledge of medicine and your skill in using it'. and she replied, 'When the Prophet (peace and blessings of Allah be upon him) grew old, he would fall ill, and visitors would come and call on him. It is from that I acquired my skill.'"

The Holy Prophet (peace and blessings of Allah be upon him) was sent as a "mercy to mankind", and hence he worked for the peace, safety and welfare of humanity his whole life. He took care of the physical, mental and spiritual health of the human. Hence he prescribed ways and means not only for a healthy spiritual life but for physical health also. He devised of eating and drinking, sitting and walking, sleeping and awakening, playing and enjoying, easing and relieving, marrying,

dressings, bathing and washing, recreating, exercising, wrestling and various ways of physical training. He brought to light nature and characteristics of almost all the creation of the Mighty Creator and revealed their purpose, values and beneficial aspects of every object.

The revelations, guidance, practices and instructions, regarding various herbs, flowers and leaves, foodgrains and vegetables, permitted animals and their flesh, fat, bones, milk, butter, ghee, cheese, with their benefits, characteristic and uses, are the exclusive obligation on the Prophet on the world of mankind.

And the prescription formulated by the Messenger of Allah (peace and blessings of Allah be upon him) could not be improved upon in spite of wonderful research and development made in the medical science.

Hence an humble effort has been made to collect and present before the readers various aspects of medical science brought to light by the Benefactor of Humanity under the direct guidance of the Creator of all that our world contains.

The present work is based on the magnificent works which Allama Jalaluddin Abdur Rahman As-Suyuti and Allama Ibn al-Qayyim al-Juzi very expertly did on the subject of **Tibb-e-Nabwi** or Prophetic Medical Science.

We hope this humble effort made, will be graced with acceptance. May Allah, the Exalted, reward this effort with success.

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PREFACE

Islam has laid great emphasis on mental, spiritual and physical health of Man. To achieve this end, it is but essential to follow the principles of health and hygiene. In Islam, purification is not only the foundation-stone of Faith (Iman), it is half of Faith as well according to the Prophet of Islam (peace and blessings of Allah be upon him) as transmitted by Muslim.

It is only through Divine Guidance that humanity can successfully advance towards its true goal. Allah the Sole Master and the Sovereign is not only the Creator of the universe but he has also made laws for the proper working of various phenomena of nature and forthright guidance of man. He has neither left nature to its fate nor left mankind to fall upon its guidance. He has made nature work in accordance with the physical laws and has, through His Messengers, vouchsafed to humanity the laws of the Shari'ah which may be called as the laws of right guidance for man.

The Holy Prophet (peace and blessings of Allah be upon him) was raised among the Arabs who were passing a nomadic life. The desert environment of Arabia was not very conducive to hygienic principles and healthy atmosphere, hence this aspect of life stood as neglected. The messenger of Allah (P.b.u.h.) was the perfect teacher of humanity and hence he imparted lively instructions of life. Nothing in human life was left untouched and unnoticed. Moreover, he wanted to see the Muslims as the most cultured, civilized, refined, dignified and healthy citizens of the world. He, therefore, led people, bit by bit, at the highest pinnacle of human life.

In Islam, the study of medicine began with the Holy Prophet (P.b.u.h.) himself. Islam enjoined cleanliness, and as such there is much in the Holy Qur'an and the Sunnah which forms the basis of hygiene. The Holy Prophet (P.b.u.h.) held that to visit the sick is an act of piety. Medical care was thus promoted by the Muslims as a matter of religious obligation. The Holy Prophet (P.b.u.h.) himself had considerable medical knowledge. According to traditions, certain medical aphorisms are attributed to the Holy Prophet (P.b.u.h.) which have been collected and annotated in a book entitled **Al-Tibb al-Nabwi** (The medicine of the Prophet).

The first Arab Physician known to history is Harith bin Kalada. He was born at Taif during the middle of the sixth century. He had access to the court of Chosroes Naushirwan. The basis of his system was moderation in eating. He held that overeating is the main cause of disease.

Islamic medicine came into being as a result of the integration of the traditions of Greek medicine with the theories and practices of the Persians and the Indians.

During the seventh and eight centuries, important medical works from Greece, Persia and India were translated into Arabic. Ibn Muqaffa translated medical texts from Pahlavi into Arabic.

Juris B. Jibrail was an eminent physician of the Abbaside Caliph Mansur. He was incharge of the medical centre at Jandeshapur in Iran. Jibril B. Bukhtishu was a prominent physician of the time of the caliphs Harun ar-Rasheed and Al-Mamun. During the time to Al-Mamun, there were as many as 860 registered physicians in Baghdad alone.

Ziauddin Ismail B. Masawih al Jurjain^o was the first writer to produce an original work on medicine. He wrote in 850 C.E. his classical work **Firdausi ul Hikmat**, in which he dealt with various branches of medicine.

Abu Bakr Muhammad B. Zakariya al Razi is rated as the greatest physician of the Islamic world, and one of the greatest physicians of all time. He was the greatest clinical and observational physician of the medieval times. He wrote **Kitab al-Mansuri**, a ten volume treatise dealing with Greek medicine. His celebrated work **Al Hawi** is a comprehensive encyclopaedia of medicine spread over ten volumes. He was the first physician to write a book on pediatrics, the special ailments of children. He believed in the curative value of sun light and fresh air. He even practised psychotherapy. He was an eminent surgeon. He founded a hospital at Baghdad.

Abu Ali al Husain bin al Sina known to the West as Avicenna was the most distinguished Muslim physician of the medieval times, and was known "*The Prince of Physician*." His great work on medicine entitled **Canon of Medicine** dealt with general medicine, drugs, pathology and pharmacopea. He possessed much clinical insight, and is given credit for the first description of several drugs and diseases. He was the first to discover the contagious nature of tuberculosis. He believed in the value of fresh air and in the curative nature of sun light. He warned against the danger of drinking water from polluted sources. With Avicenna, Islamic medicine reached its peak. He systematised and rationalised the heritage of medicine.

Al Beruni, the famous historian was an eminent druggist and medical practitioner. He wrote **Kitab ul Saydala fil Tibb** (The Science of Drugs).

Ibn ul Baitar was the Court Physician of the Ayyubid Sultan Malik al Kamil. He travelled extensively with a view to ascertaining the origin of various drugs. He wrote two monumental works on drugs, namely: **Kitab ul Jami fil Adwiya al Mufrada**, and **Kitab ul Mughani fil Adwiya al Mufrada**.

The Muslims endowed hospitals as a matter of religious obligation. Under the Caliph Al Mamun, there were sixty hospitals in Baghdad. There were hospitals in all important cities of the empire. Adud Daula constructed a hospital at

Baghdad was the wonder of the age. It was conspicuous for its spacious buildings, sophisticated medical instruments, and distinguished specialised staff. Nuruddin Zangi constructed a hospital at Damascus. Salahuddin Ayyubi converted one of the Fatima palaces in Cairo into a hospital.

According to Syed Amir Ali (*The Spirit of Islam*), the science of medicine and the art of surgery, is the best index of a people's genius and the severe test to the intellectual spirit of a faith were developed to the highest degree by Arabs. He observes that Medicine had undoubtedly attained a high degree of excellence among the Greeks, but the Arabs perfected it, and brought it close to the modern standard. The Muslims invented pharmacy, and were the founders of the institutions which are now called dispensaries.

Professor Hitti (*History of the Arabs*) acknowledges that in the creative use of drugs, the Muslims made remarkable advance. They founded the earliest school of pharmacy and they produced the first pharmacopea.

Man is either healthy or unhealthy with respect to his physical and spiritual states. Islam has laid stress on the total health of Man. If any body is lacking in one, his whole existence is disturbed and he is not able to grow and develop as a normal person. Hence Allah Almighty has pointed out some of the main diseases and their cure in the Holy Qur'an. The Holy Prophet (peace and blessings of Allah be upon him) has also led the humanity diagnose these diseases and suggested cures through the holy verses of the Qur'an and certain medicines. It is undeniable fact that no physician on the earth can ever be so thoroughly qualified, proficient, and expert in the art of diagnosing and treating a "Sickman" than the Prophet of Allah (P.b.u.h.) under the guidance of the Holy Qur'an and his spiritual and intellectual height.

The Holy Qur'an and the Messenger of Allah (P.b.u.h) have attached much importance to the disease of heart. If the heart of man is not healthy and good, a man cannot be

supposed to be healthy and good even if he is physically healthy and strong. For example, "Hypocrisy" is the worst disease of mankind. Their hearts are diseased and therefore they are untrue to themselves and to all they come into contact. Although they are curable but if they harden their hearts, they soon pass into the category of those who deliberately reject light. Hence Allah Almighty says in the Holy Qur'an:

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

"In their hearts is a disease; and Allah has increased their disease." (Q,2:10)

The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increases the disease of his heart, because he is not true to himself. Even the good which comes to him he can pervert to evil. So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night shade. Much mischief is caused (sometimes unwittingly) by peoples who think that they have a mission of peace, when they have not even a true perception of right and wrong. By their blind arrogance they depress the good and encourage the evil.

About the Hypocrites Allah Almighty further says in Surah Nur of the Holy Qur'an:

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

"When they are summoned to Allah and His Messenger, in order that He may judge between them, behold, some

of them decline (to come). But if the right is on their side, they come to him with all submission. Is it that there is a disease in their hearts? Or do they doubt. Or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong."

(Q.24: 48-50)

That is, the Hypocrites, far from profiting from Allah's Light and Revelation, or declaring their open hostility, play fast and loose according to their selfish worldly aims. The Hypocrites only want to go to the judge who they thought was likely to give judgement in their favour. If their case was in contestable, and justice was on their side, they readily came to the Prophet, knowing that he was just and would judge in their favour, even against his own adherents. But if they had wrong, an impartial judge was not to their taste. They would rather go to some one who would tip the balance in their favour! This form of selfishness and iniquity was not confined to the Hypocrites of Madinah. It is common in all ages, and should be suppressed. The real fact is that their conscience smites them. They know their own iniquity, and do not wish to go before a just judge who would be open to no influence and would be sure to give a righteous decree. True happiness, whether here or in the Hereafter, is not to be attained by fraud or duplicity: it is the privilege of those who listen attentively to good counsel and carry it out in their lives.

The Holy Qur'an instructs to put a check even on vulgar displays in speech and actions, manners and habits. Even the Prophet's Consorts are warned against unseemly speech and behaviour so that mentally diseased persons may not take it otherwise. The Holy Qur'an says:

يَسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقَلْنَ قَوْلًا مَّعْرُوفًا

"O Consorts of the Prophet! Ye are not like any of the

(other) women: if ye do fear (Allah), be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is just)."
(Q.33:32)

The Prophet's consorts were not like ordinary women, nor was their marriage an ordinary marriage, in which only personal or social considerations enter. They had a special position and special responsibilities, in the matter of guiding and instructing women who came into the fold of Islam. Islam is a way of life, and the Muslims are a family: women have as much place in Islam as men, and their intimate instruction must obviously be through women. While they were to be kind and gentle to all, they were to be guarded on account of their special position lest people might misunderstand or take advantage of their kindness. They were to make no vulgar worldly displays as in the times of Paganism.

Physically speaking, a man is supposed to be healthy when all the functions are healthy. And it is the best gift of Allah to man if he is restored to good health. Man cannot perform his duties properly and adequately if he is not keeping well. Even he cannot obey and worship Him if he is not physically and mentally normal and fit. Hence every man should be grateful to Him for his health and fitness.

Bukhari transmits the Holy Prophet (P.b.u.h) to have said:

"There are worshippers of Allah whom He protects from death in battle and from sickness. He makes them live in good health and die in good health, and yet He grants them the stations of His martyrs."

Abu Darda once submitted:

"O Prophet of Allah, if I am cured of my sickness and am thankful for it, is it better than if I were sick and bore it patiently? The Holy Prophet (P.b.u.h.) replied:

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(Bukhari)

Tirmidhi transmits the Holy Prophet (P.b.u.h) as saying

مَنْ أَصْبَحَ مِنْكُمْ أَمِنًا فِي سَرْبِهِ مُعَافًا فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمًا
فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بَحْذًا فَبِرَهَا

"Whoever awakes in the morning with a healthy body, and a self that is sound, and whose provision is assured, he is like the one who possesses the whole world."

Abu Huraira reports the Holy Prophet (p.b.u.h) to have said:

إِنَّ أَوَّلَ مَا يُسْأَلُ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنَ النِّعَمِ أَنْ يَقَالَ لَهُ أَلَمْ
نُصِّحْ جِسْمَكَ

"The first question that is put to the worshipper on the Day of Resurrection about the pleasures of this world is: "Did I not give you a healthy body?" and the next is:

وَتُرَوَّكُ مِنَ الْمَاءِ الْبَارِدِ

"Did I not satisfy you with cool water?" (Tirmidhi)

Tirmidhi reports the Holy Prophet (p.b.u.h.) to have said:

"O' Abbas, ask Allah for health in this world and in the next."

Nasa'i transmits that the Prophet of Allah (p.b.u.h.) said:

"Ask Allah for forgiveness and health. After certainty of Faith, nothing better is given to a man than good health."

Tirmidhi also transmits that the Prophet of Allah (p.b.u.h) has said:

وَمَا سُئِلَ اللَّهُ شَيْئًا يَعْزِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ

"No supplication is more pleasing to Allah than a request for good health."

Nasa'i transmits:

"A certain bedouin once submitted to the Prophet of Allah (p.b.u.h) saying, 'O Prophet of Allah, what supplication shall I make to Allah after I have finished doing the prayer?' And he replied, "Ask for good health."

Prophet Daw'ud (David) (p.b.u.h.) have uttered the following:

"Health is an invisible luxury."

"Health is a hidden kingdom."

"Health is a crown on the heads of the healthy that only the sick can see."

Allah Almighty makes special concessions for those physically invalid, decrepit and crippled in respect of their performing various forms of worship and religious duties. The Holy Qur'an says:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَنْفَرِ حَرَجٌ وَلَا عَلَى
الْمَرِيضِ حَرَجٌ

"It is no fault in the blind nor in one born lame, nor in one afflicted with illness." (Q.24:61)

The above considerations adds to the glory of the Qur'an as the Book of Allah. In the verse mentioned above various Arab superstitions and fancies are also being rejected. In Arab society before Islam, the blind or the halt, or those afflicted with various diseases were supposed to be objects of divine pleasure, and as such not fit to be associated with us in meals in our houses: we are not to entertain such a thought, as we are not judges of the causes of people's misfortunes, which deserve our sympathy and kindness.

The Holy Qur'an says in the verse related to Saum (fasting):

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

But if any of you is ill, or on a journey, the prescribed number (should be made up) from days later."

(Q 2:184).

Thus while prescribing fasts for the Believers, Allah Almighty is not oblivious of the physical state or the persons concerned. Those not enjoying sound health or afflicted with illness are graciously debarred from observing fasts so that their diseases are not aggravated. Moreover, fasting is sure to add to the weakness of the patient and thus cause more weakness and injury and danger to life. Similarly, hunger and thirst during journey are bound to cause hardship and make it unbearable. Hence both the sick and the travelling are permitted to discontinue their fasts for the period they are ailing and travelling and to complete them when returned to normalcy. Thus, the Merciful Creator the Lord wants men to keep health and pass a life free from unnecessary burden and trouble.

Allah Almighty says in a verse related to Hajj:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسُكٍ

"And if any of you is ill, or has an ailment in his scalp, (necessitating shaving) (he should) in compensation either fast, or feed the poor or offer sacrifice."
(Q.2"196).

That is, if any one is taken ill after putting on the Ihram, so that he has to put on other clothes, or if he has trouble or skin disease in his head or insects in his hair, and he has to shave his head before completion, he should fast or feed the poor, or offer sacrifice.

The Holy Qur'an says that Allah Almighty has purchased life and property of all the Believers in return for the heaven. Moreover, Allah, the Exalted is not only the Creator but also the Sustainer, Nourisher, Ruler and Law-Giver of mankind. Hence the human being is the property of the Lord. He is also an asset of his religion and his Ummah (The Muslim nation). His life, health, wealth, and all that Allah has bestowed upon him are a

trust with him, which he is not permitted to diminish. These, as a general rule of the Islamic Shari'ah'a Muslim cannot consume anything that may cause death, either quickly or gradually. Hence, he cannot eat or drink anything like poison or any substance injurious to health. In Islam even gluttony is not permissible for, it may cause disease or death. Man is not his master in its entirety; he is a slave to a Master Who not only creates but wants to keep him alive for a fixed period. Hence, man has no choice but to live as long as his Creator and Lord decides. He cannot, therefore, do anything that may put his life to danger. It is because of this fact, nobody is allowed to commit suicide. Allah Almighty says:

لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

".... Nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful."
(Q. 4:29).

He also says:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

"..... And make not your own hands contribute to (your) destruction "
(Q. 2:195)

And the Messenger of Allah (p.b.u.h.) said:

"Do not harm yourself or others." (Ahmad and Ibn Majah).

If tobacco is proved injurious to health, its use may be declared **haram** (prohibited) according to the texts of the Qur'an and hadith quoted above, especially when a person is forbidden tobacco smoking in any form by his physician.

Westerners and some of their followers even in Muslim countries wonder why Islam rejects dogs, the "best friend" of man. Islam claims to be full of love and mercy for all living creatures but why only dogs miss this compassion. But these persons with superficial outlook fail to perceive the hidden dangers to human health resulting from keeping dogs or coming into contact with them.

A German Scientist, Dr. Gerard Finstimer has written a very comprehensive article on the subject. We quote hereunder an excerpt from the article:

"The increasing interest shown by many people by many people in recent times in keeping dogs as pets has compelled us to draw public attention to the dangers which result from this, especially because pet dogs are hugged and kissed and permitted to lick the hands of the young and the old, and what is worse, to lick the plates and utensils which are used by human beings for eating and drinking. Besides being unhygienic and uncouth, this practice is bad manners and abhorrent to good taste. However, we are not concerned with such matters leaving them to be addressed by teachers of etiquette and good taste. Rather this article is intended to present some scientific observations.

From the medical point of view, which is our main concern here, the hazards to human health and life from keeping and playing with dogs are not to be ignored. Many people have paid a high price for their ignorance, as the tapeworm carried by dogs is a cause of chronic disease, sometimes resulting in death.

This worm is found in man, in cattle, and in pigs, but it is found in fully developed form only in dogs, wolves and rarely in cats. These worms differ from others in that they are minute and invisible, consequently, they were not discovered until very recently.

Biologically the developmental process of this worm has some unique characteristics. In the lesions caused by them, one worm gives rise to many heads which spread and form other and varied kinds of lesions and abscesses. These heads develop into full grown worms only in dogs' tonsils. In humans and in other animals they appear as lesions and abscesses completely different from the tapeworm itself. In animals the size of an abscess may reach

that of an apple, while the liver of the infected animal may grow from five to ten times its normal size. In human beings the size of the abscess may reach that of a clenched fist or even the head of an infant; it is filled with yellow fluid weighing from ten to twenty pounds. In the infected human it may cause diverse kinds of inflammations in the lungs, muscles, spleen, kidneys, and brain, and appears in such different forms that specialists, until very recently had difficulty in recognizing it.

In any case, wherever this inflammation is found, it poses great danger to the health and life of the patient. What is worse is that, in spite of our knowledge of its life history, origin, and development, we have been able to devise a cure for it, except that in some instances these parasites die out, possibly because of antibodies produced in the human body. Unfortunately, causes in which such parasites die without causing damage are rare indeed. Moreover, chemotherapy has failed to produce any benefit, and the usual treatment is surgical removal of the abscessed parts of the body. For all these reasons we should use all possible resources to fight against this dreadful disease and save man from its dangers.

Professor Naeller, through post-mortem dissection of human bodies in Germany, found that the incidence of infection with dog's worms is at least one percent. In some places such as Dalmatia, Iceland, South eastern Australia, and Holland, where dogs are used for pulling sleds, the incidence rate of tapeworm among dogs is 12 percent. In Iceland the number of people who suffer from the inflammation caused by this worm has reached the rate of 43 percent. If we add to this the human suffering, the loss of meat because of infection of cattle, and the permanent danger to human health because of the presence of tapeworms, we cannot be very complacent toward this problem.

Perhaps the best way to combat the problem is to limit the worms to dogs and not let them spread, since in actuality we need to keep some dogs. We should not neglect to treat dogs when necessary by getting rid of the tape-worms in their tonsils and perhaps repeating this process periodically on shepherded dogs and water dogs.

Man can protect his life and health by keeping a safe distance from dogs. He should not hug them, or let them come close to children. Children should be taught not to play with dogs or to fondle them. Dogs should not be permitted to lick children's hands or come to places where they play. Unfortunately, dogs are allowed to roam about everywhere, especially in places where children play and their bowls are scattered throughout the house. Dogs must have their own separate bowls, and they must not be allowed to lick bowls and plates used by human. They should not be allowed inside grocery, stores, restaurants, or market places. In general great care must be taken that they do not come in contact with anything which is used by people for eating and drinking." (Quoted from "**The lawful and the Prohibited in Islam**" By Yusuf Al-Qardawi P. 124).

We have already come to know how the Messenger of Allah (peace and blessings of Allah be upon him) warned against the licking of plates and utensils by dogs. He has also forbidden to keep dogs without any need and necessity.

Modern world of scientific research and finding is amazed to think how the Messenger of Allah (peace and blessings of Allah be upon him), an unlettered Arab, warned one thousand five hundred years ago against a thing which the latest scientific research has but to agree with. This glaring fact testifies beyond any doubt what the **Holy Qur'an** has said about the Holy Prophet (p.b.u.h.):

"Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him." (Bukhari)

From aetiological point of view there are six causes of disease:

The **first** cause is the **Air**. Pure air is a must for the maintenance of sound health. It keeps one evenly balanced, fresh and cheerful. It is, therefore, a guarantee for a good health. While impure air leads to debility and ill-health and keeps one under constant suffocation and bad taste and takes away much of the charm of life. Impure air renders one susceptible to diseases of various sorts.

Air also causes many seasonal diseases. Hot air causes bile and results in bilious diseases, but cures cold diseases. And the like can be said of other seasons.

Cold air is refreshing and invigorating. It fills one with boundless spirit and energy. Cold air produces good effect on the digestive system and improves the digestion, while hot air has just the reverse effect.

The **second** cause is **Food and Drink**. In case it is hot, it produces heat in the body, and vice versa.

The **third** cause is Bodily Movement and Rest. Movement keeps the body hot, and vice versa.

The **fourth** cause is **Emotional Movement** and Rest, as we perceive during joy, grief, anger, anxiety and shame. These emotions set one in motion inwardly which stir his outward behaviour.

The **fifth** cause is **Waking and Sleeping**. Sleep makes the self bubble within the body, although it cools it outwardly, so the sleeper needs some outer covering. Wakefulness is just the opposite of this.

The **sixth** cause is **Emission and Retention**. A balance between these protects health.

FOOD

Islam is the code of life which is Divine and which is fully approved by Allah. It is only by following this code that a man can find success and salvation both in this world and the next world. This religion is complete in all respects and nothing can be added to its contents and nothing can be eliminated therefrom. Islam has put forward complete, comprehensive and eternal **Shari'ah** (Islamic laws) for the whole of mankind. Whatever a man needs for right guidance he can easily seek from Islam. But it is significant that before declaring Islam to be 'perfect' and 'complete'. Allah Almighty mentions what has been prohibited as food:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ
لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَبَقَةُ وَالْمَوْقُودَةُ وَالْمُتَرَدِّيَّةُ وَالنَّطِيحَةُ وَمَا
أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ

"Forbidden unto you is (the meat of) the dead (animals, not properly slaughtered) and the blood and flesh of the swine and that over which is invoked the name of other than Allah, and the (animal) strangled, and that beaten down, or killed by falling down, or gored to death and that preyed by wild animals ---- excepting that you have slaughtered it (properly) and that which has been slaughtered on (idolatrous) altars."

(Q. 5:3)

The above verse is immediately followed by the verse proclaiming perfectness and completeness of Islam as Allah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"Today I have perfected your religion for you, and I have completed My favour upon you and I have approved for you al-Islam as the Divine Code of life."

(Q. 5:3)

Since Allah is not only the Creator but also the Sustainer and Nourisher of Man, He says:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

He it is Who created for you all that is in the earth.

(Q.2:29)

Thus it looks strange that Allah, the Creator who created all things to be used by Man would prohibit their use at the same time. But the guiding principle and deciding factor in the use of all objects is the benefit of mankind. Hence Allah, the Creator of all objects has, in His infinite Wisdom, prohibited the use of certain things in view of the harm caused by them. Anything affecting functioning of the body and brain or of intoxicating nature are being prohibited. So far as vegetable food are concerned, all except what is fermented is permitted.

History of mankind shows that it is mostly with regard to the food of animal origin that peoples of all ages have differed. They have also differed in eating and drinking habits. Sometimes they have been at the diametrically opposite poles.

The Brahmins and some philosophers have been advocating the benefits of vegetarian food, totally rejecting animals as eatable. Since long they have been writing volumes on this subject drawing a line of demarcation between the vegetarians and the non-vegetarians. Advocates of vegetarian food pro-

PROPHETIC WAY OF TREATMENT

claim it a must for health and longevity, while eating of meat is declared as a curse for humanity. Non-Vegetarian food is necessarily opposed to be harmful and injurious to health cutting short the length of life.

They have one more basis for abandoning use of animals for eating purpose. To them slaughtering of animals in an act of cruelty nay, a heinous crime.

But this argument is based on wrong notion. Every object of nature has been created to serve man in one way or other. The whole animal world is pressed into service for carrying out the business of human life on this earth. But some of the animals permissively serve the purpose of man as eatable. These animals, although living beings, have no purpose of life away from serving human beings at large. They cannot pass their lives of their own because they have neither intellect, nor freedom of choice nor any sense of right and wrong. And if these animals are meant to serve men and fulfil their needs then why should they not fill their hunger by becoming their foods?

Moreover, Allah Almighty has His own scheme and order regarding His creation. Here lower order of species are led to serve the higher. It is a scientifically proved fact that even plants have life and they feel pain when they are cut. But these plants are cut and fed to an animal. In the same way some of the animals are slaughtered to be food for man. And, man, the supreme being, is being enjoined to serve his Creator and Sustainer, fight for His cause and even sacrifice his life at His Will.

Hunting, killing and slaughtering of animals also serve an important purpose. This exercise checks mushroom growth of animals on earth. If no device is adopted for keeping the growing number of animals under control, they would cause large-scale death and destruction making human life unbearable and creating unhealthy atmosphere for mankind. Thus slaughtering of animals with sharp knife by a quick stroke

without causing any pain to them and using them in the form of food is an act of wisdom which serves a purpose quite akin to nature.

Allah Almighty has made nature work in accordance with the physical laws and has through His Messengers, vouchsafed to humanity the laws of the **Shari'ah** which may be called as the laws of right guidance for man. It is Allah Almighty alone who in His infinite Wisdom, frames them with their moral and spiritual contents, keeping in view physical and spiritual health of mankind. So the Muslims should freely partake of all those clean things which Allah Almighty has made lawful for them, and should not care at all for the wrong verdicts of the misguided persons who, out of their own whim, declared things unlawful, which Allah has made lawful. It is the sheer transgression of the rights of Allah and thus a Satanic act.

Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ
إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا
عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

"O' you who believe ! Partake of the clean things wherewith We have provided you and give thanks to Allah, if indeed you really serve Him.

Verily He has forbidden to you only that which dies of itself and blood, and the flesh of swine, and that over which any name other than Allah's has been invoked but whosoever is driven by extreme necessity ---- neither desiring it, nor exceeding (the bare limit of extreme necessity) no sin shall be upon him, verily Allah is All-Forgiving, All Merciful." (Q. 2:172-173)

Here the attitude of Islam towards worldly life and its uses has been defined clearly. Islam does not teach self-negation or self-annihilation but exhorts its followers to make use of the bounties of Lord according to His laws. Islam has never encouraged asceticism in which there is a systematic letting die of all the propensities of life". and of stripping off to the uttermost of everything earthly and human.

If you really believe in Allah and worship Him then you must not accept those restrictions in regard to the use of the bounties of Allah which priests have imposed on their own according and have attributed themselves falsely to Allah.

"Maiyati" signifies an animal which has died a natural death or which has not been slaughtered in the manner prescribed by the Law of the **Shari'ah**. It is not only the flesh of the swine, which we are forbidden to eat, but every part of it is unclean and the Muslims are prohibited to make use of it.

The question arises: Is this the complete list of the things which the Muslims have been prohibited to eat ? The answer is in the negative. These are only a few items on the long list of forbidden things and one can find them in the Qur'an and **Sunnah**. Here the list includes those things which were forbidden for the **Millat** of Ibrahim, but their divines added to this list many of the lawful animals without any religious sanction.

The second view is that Allah mentioned only those things which were unlawful, but quite a large number of people had begun to eat them. The Holy Qur'an, however, does not mention those things which are extremely distasteful and one cannot have any liking for them. In other words their being uncleanly is an established fact which every man acknowledges and is fully aware of. He can eat those forbidden things under the stress of extreme necessity and that too up to the extent which is absolutely necessary to his life.

In short, no food is unlawful to the Believers except the four kinds mentioned in the above verse. The same four kinds

with some further details, are mentioned at other places in the Qur'an:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا
أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَيْزِيرٍ فَإِنَّهُ رِجْسٌ
أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

"Say: I find not (anything) in that which has been revealed unto me forbidden for an eater who eats thereof except that be of something dead itself or blood outpoured or the flesh of swine, for verily that is unclean or an abomination over which is invoked the name of one other than that of Allah; then whosoever is forced (to use it) without (the intention) of revolt or transgression, then verily thy Lord is All-Forgiving, All-Merciful." (Q: 6-145)

It must be noted that the discussion going on between the polytheists of Arabia and the Holy Prophet (peace and blessings of Allah be upon him) was in reference to the *millat* of Ibrahim especially in regard to the lawful and unlawful animals. The Holy Prophet (p.b.u.h.) says that Allah forbade the use of animals who die a natural death or blood and the flesh or swine or those animals over which the name of saucesse also besides Allah is mentioned. whaerever these polytheists had declared forbidden in regard to the animals ---- not beasts --- is the fabrication of their own mind and thus an interfrncne in Allah's Power of making a thing permissible (Halal) and forbidden (Haram).

Here the Holy Qur'an has very significantly used two seperate words for uncleanliness of a wrong belief. We find greater detail in the following verse:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ

"Forbidden unto you is (the meat of the dead animals not properly slaughtered) and the blood and the flesh of the swine and that over which is invoked the name of other than Allah, and the (animal) strangled, and that beaten down, or killed by following down, or gored to death and that preyed by wild animals --- excepting that you have slaughtered It (properly) -- -- and that which has been slaughtered on (idola-trous) altars" (Q. 5:3)

Flesh of dead animals is the first thing prohibited in the above verse. "Maitat": dead meat: animal that dies of itself or of natural causes, without being hunted or slaughtered by men. Dead meat means any thing that dies of itself and is not expressly killed for food with the **Takbir** duly pronounced on it. But there are exceptions, e.g., fish and locusts are lawful, though they have not been made specially **halal** (lawful) with the **Takbir**.

Prohibition of eating what is dead has its wisdom and obvious reasons. Carrion or dead meat and blood as articles of food would obviously cause disgust to any refined person. It is disagreeable to civilized taste and to men of sense in all societies it is contrary to human dignity. It is a very common observation that peoples having a divinely revealed scripture have advocated vehemently against it. Methods of slaughter may vary but they have prohibited eating flesh of such animals which are not slaughtered.

A Muslim is not supposed to do anything recklessly and without meaning and set purpose. Allah Almighty does not force a human being to eat any thing which is against human nature and at least not agreeable to him. Dead animals do not agree with pure human nature because they are, basically, not clean, wholesome, nourishing and pleasing to the taste. To a Muslim any act including the act of eating, is not pure and dignified unless it is directed by aim, intention and effort. Hunting and slaughtering of animals fit with this scheme while

eating of dead animals goes totally against it. Hence good sense revolts against carrion and sensible persons, therefore, consider it a disgrace to consume dead meat and look on this as sub-human.

In case an animal dies of itself or of natural causes, it is most likely that some acute or chronic disease must have caused it, like consumption of a poisonous plant or accident or extreme exhaustion. Thus eating flesh of such animals is bound to create some physical or mental disturbance and imbalance. Animals dying of starvation or old age belong to the same category and are equally harmful and injurious.

The second prohibited category is the flowing or liquid blood. Here one thing is to be borne in mind that blood which remains stuck to the flesh of the slaughtered animal in spite of best effort to remove it, is not prohibited. Once someone asked Ibn Abbas (may Allah be pleased with him) about the spleen and he observed, "You can eat it." The questioner said, "But it is blood." Thereupon he replied, "Only flowing blood is prohibited to you". The reason behind this prohibition is two-fold: One that is injurious to health; secondly, it is quite against decency and refined human nature.

The third prohibited food is pork or the flesh of swine. Since the pig lives on filth, rubbish and refuse, its meat is disagreeable to persons of decent taste and refined temperament. Recent medical research has shown beyond doubt that swine-flesh is highly injurious to health in all climates, especially hot ones. Scientific research has also shown that pork carries a deadly parasite (trichina) among others, and no one can say what science may discover in future which will shed more light on the wisdom of this prohibition. Allah Almighty describes His Apostle Muhammad (peace and blessings of Allah be upon him) as the one who:

يَا مَرْهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْجَبَائِثَ

"Commands them what is just and forbids them what is evil; he allows them as lawful what is good and (pure) and prohibits them from what is bad (and impure). (Q. 7:157).

Moreover, some scholars are of the view that eating swine-flesh frequently diminish the human beings, sense of shame in relation to what is indecent.

Where swine are fed artificially on clean food, the objections remain: that they are filthy animals in other respects, and the flesh of filthy animals taken as food affects the eater; that swine-flesh has more fat than muscle-building materials: and that it is more liable to disease than other kinds of meat.

Health requires not only pure, clean, whole some and nourishing food, it needs regularity and discipline in eating. For instance a man should eat cold foods in summer, and hot ones in winter. Having one meal right after another is harmful. So is taking exercise after a meal --- but exercise before a meal is best of all, just as when taken after, sweet with sour, fat with salt, and acid with fat. Having many kinds of food excites the constitution of a man. To eat with relish is best of all. Having the same food several times in a row and eating hurriedly produces a loss of appetite and causes laziness. Food that is very sour hurries on old age. Eating sweet food frequently diminishes sexual desires and makes the body feverish. Salty food dries up and emaciates the body.

It is wise to stop eating while you still have an appetite for more, but persistent abstention makes the body grow weak and thin. Indeed, abstaining from food when healthy is the same as mixing many different foods when unwell. Always choose the best food, unless a bad habit has been formed ---- in which case it should be given up gradually. Whoever is used to eating the wrong food should not stop it altogether, but should avoid taking food that will ferment in the stomach, such as over-ripe fruit.

Wiping the dish clean helps the digestion and increases sexual desires. The Prophet of Allah (peace and blessings of Allah be upon him) used to say:

مَنْ أَكَلَ فِي قِصْعَةٍ فَلَحَسَهَا اسْتَغْفَرَتْ لَهُ الْقِصْعَةُ

Wiping the dish clean is a request for forgiveness." (Tirmidhi)

He (p.b.u.h.) also lick his fingers three times after meals.

The Holy Prophet (peace and blessings of Allah be upon him) with his divine wisdom forbade eating the following together at the same meal: milk and fish, or vinegar and milk, or fruit and milk, or lettuce and fish, or garlic and onions, or dried meat and fresh meat, or sour things and acid things, or sumach and vinegar, or vinegar and rice, or grapes and excessive eating of aubergines, or pomegranates and meat pudding, or two cold dishes, or two hot dishes, or two wind-producing dishes.

It is wise to avoid vinegar and fat if the container is made of copper; and similarly, cheeses and roast meats and hot food if wrapped in bread or anything like it. This is one of the reasons for the prohibition of eating anything found dead.

Again, one should avoid uncovered food or uncovered water, in case something poisonous has fallen into it that might be fatal if one were to eat or drink it. The Prophet (peace and blessings of Allah be upon him) commanded this when he said:

غَطُّوا لِأَنَاءَ وَأَوْكُوا السَّقَاءَ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ لَا يَمُرُّ بِأَنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ أَوْ سِقَاءٌ لَيْسَ عَلَيْهِ وَكَاءٌ إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءُ

"Cover over your containers and stop up the mouths of your water bottle, for truly there is a night in the year in

PROPHETIC WAY OF TREATMENT

which a pestilence comes down and does not settle on any uncovered container without falling into it."

Indeed all physicians are in agreement with this command of the Prophet. The reference to the heavens has been related by Muslim.

Whoever eats onions for forty days will get freckles on his face. There is no one to blame but yourself if this happens. Whoever of you has an average build and eats salt will be afflicted with leucoderma and scabies. And for this blame no one but yourself. Whoever eats fish and eggs together will become paralysed. Whoever has a wet dream and does not wash before having sexual intercourse will produce an idiot or an epileptic. Whoever eats until he is full and then gets into a hot bath will become paralysed. Whoever gazes into a mirror at night will become afflicted with facial paralysis.

Anas reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

"The root of every disease is coldness."

And again Ibn Mas'ud reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

"Cold means a bloody flux, for this cools even the heat of sexual desire."

Nasa'i and Tirmidhi transmit that the Holy Prophet (peace and blessings of Allah be upon him) said:

مَامَلَأَ آدَمِيُّ وَعَاءَ شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ لَقِيمَاتٍ يُقْمَنُ صَلْبُهُ فَإِنْ كَانَ لَا بُدَّ مِنْ فَاعِلٍ فَتَلْتْ لَطْعَامِهِ وَتَلْتْ لَشَرَابِهِ وَتَلْتْ لَنَفْسِهِ

"The Tribe of Adam fill no container worse than the way in which they fill their own stomachs. Let the Tribe of Adam just have a few mouthfuls to strengthen the loins. If

possible, one third of the stomach is for food, one third for drink, and one third for one's breath."

Allah Almighty has given the guiding principle in the following **ayah**: **كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا**

"Eat and drink, but not excessively." (Q. 7:31)

It means one can easily avoid diseases if he is taking food within a limit. Hadrat Umar (Allah be pleased with him)

"Avoid having a pot-belly, for it spoils the body, causes disease, and makes doing the prayer tiring. Make use of blood letting, for this puts the body right. And avoid all excess, for Allah hates a learned man who is fat." This is reported by Abu Nu'aim.

It is also basically wise not to take food only after feeling hungry. It is the best and most appropriate time for eating. An Arab physician, Harith bin Kalada was once asked:

"What is the best medicine?"

"Necessity ----- that is hunger!" he replied.

"What is diseases?" he was again asked.

"The entry of food upon food", he replied.

Ibn Sina (Avicenna) said:

"Never have a meal until the one before it has been digested."

One should make it a point to avoid hot food. The Holy Prophet (peace and blessings of Allah be upon him) has also disapproved of it.

Bukhari relates the Holy Prophet (peace and blessings of Allah be upon him) to have forbidden eating while lying down.

Blowing on food or drink or breathing into a container was not the practice of the Holy Prophet (peace and blessings of Allah be upon him).

Walking after dinner is beneficial, or doing the prayer has the same effect for then the food sits in the pit of the stomach and the digestion is better.

Abu Nu'aim has transmitted that the Prophet of Allah (peace and blessings of Allah be upon him) has said:

"Digest your food with the Name of Allah and with a prayer. And do not go to sleep immediately after eating, for this will make you constipated."

Taking vigorous exercise after eating is injurious to health. Moreover, going without supper makes a man grow old.

Tirmidhi transmits that the Holy Prophet (peace and blessings of Allah be upon him) has said:

تَغَشُّوا وَلَمْ يَكْفَ مِنْ حَشَفٍ فَإِنَّ تَرَكَ الْعِشَاءَ مَهْرَمَةً

"Eat some supper, even if it is only a handful of dry bread, for going without the evening meal makes you grow old."

Ibn Maja transmits from Jabir that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"Never go without supper, even if it is only a handful of dates, for going without it ages a man."

Bukhari transmits the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

إِنَّ الْمُتَوَكِّلَ يَأْكُلُ فِي مَعَا وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءَ

"The believer puts food into one stomach, the unbeliever into seven."

Jalaluddin Abdur Rahman As-Suyuti observes:

"Wisdom will not enter a stomach stuffed with food. The less a man eats, the less he drinks; and less he drinks, the less he sleeps; and the less he sleeps, the more blessed

will be his old age. The more a man eats, the more he drinks; and the more a man drinks, the heavier will he sleep; and whoever sleeps heavily, loses the blessings of old age. If a man is satisfied before he is full, then the better will his body be nourished, and the better will be the state of his self and his heart--- but as for the man who is full up with food, his body will be badly nourished, his self will be in a bad state, and his heart will grow hard. So avoid too much food, for it poisons the heart, slows down the limbs of the body in the obedience that is due to Allah, and closes the ears to His Commands."

(Medicine of the Prophet. P.13).

Al-Barr b. Azib reports the Holy Prophet (peace and blessings of Allah be upon him) to have said:

إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ

"Before you go to sleep, do wudu (ablution) just as you do before doing the prayer." (Nasa'i)

Similarly, Plato is reported to have said:

"Whoever goes out into the open before going to sleep will certainly retain the beauty of his complexion."

Hippocrates is reported to have said:

"The maintenance of good health depends on working in moderation and avoiding eating and drinking too much."

He also said:

"A little of what is harmful is better than a lot of what is good."

He used to say:

"All excess is contrary to the laws of Nature. Let your eating, your drinking, your sleeping, and your sexual intercourse, all be in moderation."

Drink

Drinking water immediately after taking meal is harmful. One should avoid it also when stomach is completely empty. Well-water is highly digestive. Cold water is quite injurious to health and especially to the respiratory system, when one drinks it after a hot meal, or after sweet food, or after a hot bath, or after sexual intercourse. Mixing well-water with river-water is also harmful.

One should make it a point to drink water in draughts for swallowing it with a single gulp causes al-Kabar, a kind of disease causing pain in the liver.

The wisdom of the Prophet of Allah (peace and blessings of Allah be upon him) comes to the fore when Anas reports him doing and saying:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَنَفِّسٌ فِي الشَّرَابِ ثَلَاثَ وَيَقُولُ إِنَّهُ أَرَوَى وَأَبْرَأُ وَأَمْرَأُ

"The Prophet (peace and blessings of Allah be upon him) used to take three breaths, one after each sip, and used to say that because of this it was more satisfying, healthier, and more thirst-quenching."

Anas added: "I also used to take three breeaths in the same way." (Muslim).

Abu Nu'aim reports:

لَا تَشْرَبُوا وَاحِدًا كَشَرْبِ الْبَعِيرِ وَلَكِنْ اشْرَبُوا مَتْنِي وَثَلَاثَ
وَسَمُّوْا إِذَا أَنْتُمْ شَرِبْتُمْ وَأَحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ

"The Holy Prophet (Peace and blessings of Allah be upon him) forbade to have a drink in a pause like camels but to take break three times, invoking the Name of Allah when he began and praising Him when He paused."

(Tirmidhi).

"Taking a breath" in the **Ahadith** means drinking with three pauses for breath by removing the mouth from the container.

Since the Holy Prophet (peace and blessings of Allah be upon him) warned against blowing on food or drink or breathing into a container hence he forbade to drink from and breathe into a container without removing container from the mouth, for swallowing water in a single gulp might cause al-Kabar; sometimes some saliva might drop into the container contaminating it.

If drinking water is rationed as the Prophet of Allah (p.b.u.h.) advised, it is certainly very beneficial and produce good effect on health. According to Sayuti the benefits of pausing for breath while drinking water are the following:

"Breathing stops at the moment of swallowing --- and yet there is a great heed both for water and for breath. And if a man takes a breath and inhales a drop of water into the respiratory passage, then it will make him cough or choke. But if a man pauses while drinking to take a breath, then he will be safe from this.

And as for the statement about taking three breaths, certainly there is no need for more than this, but it is advisable for everyone to take three breaths, certainly there is no need for more than this, but it is advisable for

everyone to take three breaths when drinking, just as the Prophet did, may Allah bless him and grant him peace.

As regards the statement that this is more satisfying, it certainly is more satisfying for the thirst than drinking everything all in one gulp.

As for it being healthier, this is because if a man is having a drink for this reason, he will be cured of his disease completely, or he will recover from his disease more swiftly.

As for it being more thirst-quenching or more penetrating, this is because it helps the digestion and encourages the appetite.

These are five points of wisdom and hidden truths, which are not always pointed out, except by those who are meticulous. The wise of the earlier times and of the later times were unable to grasp them ---- and may be blessings and peace of Allah be on this Prophet, the Physician, the Pure One, and may His mercy last for ever without end."

Muslim transmits Anas reporting that the Prophet of Allah (peace and blessings of Allah be upon him) said:

إِنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا .

"The Prophet (p.b.u.h.) forbade drinking while standing up."

Bukhari transmits:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ اخْتِنَاتِ الْأَسْقِيَةِ وَزَادَ اخْتِنَاتُهَا أَنْ يَقْلِبُ رَأْسَهَا ثُمَّ يَشْرَبُ مِنْهُ

The Prophet (peace and blessings of Allah be upon him) forbade the kinking of water skins --- that is he forbade the practice of kinking the neck of a waterskin and then drinking from the 'cup' that was thus formed."

Drinking by kinking the neck of a waterskin is being prohibited because this practice of drinking keeps the drinker unknown of what is going into his mouth ---- for there might be a leech in the water or anything else injurious to his throat or the whole physical system.

Ibn Abbas reports:

"The Prophet of Allah (peace and blessings of Allah be upon him) had a cup and a flask and used to drink out of these." (Ibn Majah).

Al-Muwaqqaf Abdal-Latif said:

"Glass is best for a drinking vessel. The Indians preferred it, Their kings used to drink from glass and preferred it to silver and rubies, for it is less lively to carry dirt and becomes like new again when washed. Water that is dirty, or any drink that is dirty can be detected through it --- and it is difficult for a cup-bearer to put poison into it. These are its most excellent characteristics, for which the kings of India chose it."

Alcoholic drinks are prohibited in Islam only because they are injurious to both physical, mental and spiritual health of man. Alcoholic drink causes intoxication. And when a man is intoxicated, his mind, body, health, religion, moral sense, divine spirit, refined behaviour, family life, business undertakings, social contacts are all at stake.

A researcher in this area has rightly stated that:

"Mankind has not suffered any greater calamity than that brought about by the use of alcohol. If statistics were collected worldwide of all the patients in hospitals who, due to alcohol, are suffering from mental disorders, **delerium tremens** nervous break-down, and ailments of the digestive tract, to which are added the statistics, homicides, bankruptcies, sales of properties, and broken

homes related to the consumption of alcohol, the number of such cases would be so staggering that, in comparison to it, all exhortation and preaching against drinking would seem too little."

(The Lawful and the Prohibited --- Yusuf Al-Qaradawi P. 70).

The Prophet of Allah (peace and blessings of Allah be upon him) was so strictly and vehemently against alcoholic drinking that he laid down the golden principle:

مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

"The small quantity of that, the large quantity of which intoxicates, is also forbidden." (Muslim)

The Creator and the Lord with His boundless Mercy decided to guide the humanity to the Right Path in all respects ---- physically, mentally and spiritually, hence He puts a curb on the age-old drinking habit of the Arabs. But it was not done all on a sudden, but gradually and in stages. The Arabs of the Age of Ignorance was so fond of wine that their language and literature are replete with wine and drinking parties. Allah Almighty wanted to uproot this evil but gradually through education and training. They were convinced to the depth of their hearts not to say prayer while intoxicated. And finally, it was totally prohibited. Allah Almighty enjoined in the Holy Qur'an in the most decisive way:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

"O ye who believe ! Intoxicants and gambling, sacrificing it stones, and (deviation by) arrows, are an abomination,--- of Satan's handiwork: Eschew such (abomination), that ye may prosper.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ
أَنْتُمْ مُنْتَهُونَ

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain ?" (Q. 5:90-91)

How the Muslims desisted from those evils can be well imagined by the fact that when this verse was revealed an announcer made an announcement about the prohibition of wine, those who were about to drink, split it. Every jar of wine in a Muslim house was emptied and in most of the cases even the utensils in which wine was prepared and served were broken.

Bosworth Smith says:

"By thus absolutely prohibiting gambling and intoxicating liquors Muhammad did much to abolish, once and for all, over the vast regions that owed his sway, two of the worst and most irremediable evils of European society; evils to the intensity of which the Christian Governments of the nineteenth century are hardly yet beginning to awake."

(Mohammad and Mohammadanism, P. 258).

In the verses mentioned about wine, gambling and divination by arrows have been strictly prohibited. These things are **rijs** (abominable) in the sight of Allah Almighty which He reserves for the most hated, indecent, filthy, unhealthy and evil things. It is only Satan, the accursed who entices the progeny of Adam to practise the wrong and indecent acts painting them to be the only source of success. Since man, basically, has an ingredient of greed in him, he runs after those things which are

supposed to lead to success and power. The Qur'an reveals in unequivocal words how wine and gambling affect adversely on human society; how health and relations are broken, enmity and hatred are created in human hearts, how religious and spiritual obligations such as that of remembrance of Allah Almighty are neglected.

Islam adopts the methods of changing him and heart by inculcating pleasure and displeasure of Allah Almighty in him and the result of seeking either of the two. Pleasure of Allah brings reward in the hereafter, displeasure will incur His wrath resulting in severe and terrible Punishment of Fire. Hence when the Holy Prophet (peace and blessings of Allah be upon him) recited the aforesaid verses ending with the words:

"Will you not then abstain; his Companions (Allah be pleased with them) cried in distress, saying: "We abstain, O Lord: we abstain." This remarkable response from the Companions of the Messenger of Allah has no analogy in the history of mankind.

Government, social organisations and sane individuals are crying for the abolition of alcohol throughout the world, but they have so far failed in their purpose. People, instead of desisting from alcoholic drinks, are indulging in this evil act, more and more. Some governments, including United States, enacted laws to prohibit the evil of taking wine but they proved of no avail. We see in India that, inspite of public speeches, seminars, symposia, conferences and propaganda carried on through media, nothing fruitful has come out as yet. Combating machineries all over the world have been licking the dust. Islam alone has fought this battle with remarkable success.

Governments, social organisations, individuals of understanding have failed on this front only because they do not believe in what they preach. They preach and propagate one thing at the top of their voice but try to find out some loopholes here and there. They have never made sincere efforts to eradicate the evil of drinking. Even the churchmen have made

this point controversial. They differ in regard to Biblical injunction. Some of them are of the opinion that Biblical text does not object to drinking wine in a little quantity just for the sake of digestion. But Islam advocates for total abolition because it knows human nature without making an iota of error. It knows very well that a little evil expands into a big one; and hence one glass of wine may go one multiplying day by day resulting in dozens of glasses everyday making the person addicted to it. Islam blocks all avenues and stands in the way of any drinking habit formed at any stage of life.

Islam strikes at the root of all evils. Here also, it has not only blocked all avenues of this evil by total prohibition but it goes to the extreme by declaring **haram** (unlawful) everything that intoxicates. Now it is clear beyond doubt that what is prohibited is not the wine, small quantity or big; the intoxication, nature of a thing that is prohibited. Once the Holy Prophet (peace and blessings of Allah be upon him) was asked about certain drinks brewed from materials like honey, corn, or barley etc. The Prophet of Allah (p.b.u.h.) replied with amazing brevity:

كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ

"Every intoxicant is **Khamr** and every **Khamr** (liquor) is **haram**." (Muslim)

Hadrat Umar Ibn al-Khattab (Allah be pleased with him) declared from the pulpit of the Messenger of Allah:

لَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ

Khamr is that which makes the mind confused and perplexed." (Bukhari and Muslim).

عَنْ كُلِّ مُسْكِرٍ وَ مُفْتِرٍ

Do not take alcohol because it is the Key to all evils. (Bukhari)

All intoxicants are totally prohibited in Islam. No question of amount arises at all. Small quantity of a prohibited food or drink does not make it **halal**. **Haram** is **Haram**, whether the quantity is big or small. The stand of Islam is quite uncompromising on the subject. A single step along the road of **haram** paves the way for further steps. The Holy Prophet (peace and blessings of Allah be upon him) said in an unequivocal term:

"Of that which intoxicates in the large quantity, a small quantity is also **haram**." (Ahmad, Abu Dawud, Tirmidhi).

The Messenger of Allah said again:

مَا أَسْكَرَ مِنْهُ الْفَرْقُ فَمِلَأُ الْكَفَّ مِنْهُ حَرَامٌ

"If a bucketful intoxicates, a sip of it is **haram**."

(Ahmad, Abu Dawud and Tirmidhi).

Islam does not believe in suppressing an evil, it, rather, wants to uproot it. This is the weakest point of the governments of the world. They propagate against wine and declare it an evil beyond doubt. But, on the other hand, they issue licence for purchasing it from the open market. Foreign visitors are allowed to drink it. And, it is very interesting to note that governments which propagate the menacing character of alcoholic drinks, collect large sum by taxing the commodity. This is the height of insincerity and insanity. The Messenger of Allah (peace and blessings of Allah be upon him), therefore, observed regarding alcohol:

لَعَنَ اللَّهُ الْخَمْرَ وَ شَارِبَهَا وَ سَاقِيَهَا وَ بَائِعَهَا وَ مُبْتَاعَهَا وَ عَاصِرَهَا وَ مُعْتَصِرَهَا وَ حَامِلَهَا وَ الْمَحْمُولَةَ إِلَيْهِ

"Truly, Allah has cursed **Khamr** and has cursed the one who produces it, the one for whom it is produced, the one who drinks it, the one who serves it, the one who carries it, the one for whom it is carried, the one who sells it, the one who earns from the sale of it, the one who buys it, and the one for whom it is bought."

(Tirmidhi and Ibn Majah).

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وَمُعْتَصِرَهَا وَ حَامِلَهَا وَ الْمَحْمُولَةَ إِلَيْهِ

"Truly, Allah has cursed **Khamr** and has cursed the one who produces it, the one for whom it is produced, the one who drinks it, the one who serves it, the one who carries it, the one for whom it is carried, the one who sells it, the one who earns from the sale of it, the one who buys it, and the one for whom it is bought."

(Tirmidhi and Ibn Majah).

That is not only drinking is prohibited but also trading in it is not permitted by any scale whether within the country or importing and exporting, whether dealing with a Muslim or non-Muslim.

How far Islam can go in its intention to eradicate an evil from the root is obvious from a hadith mentioned below:

"If someone stockpiles grapes during harvest time and holds them in order to sell them to a Jew or Christian or anyone else (even if he be a Muslim) who produces **Khamr**, he will be leaping into the Fire with his eyes open." (Tabarani).

Just as a Muslim is forbidden to deal in alcohol and live on its income so is he forbidden to make it an object of gift. A believer is not allowed to make a gift of alcohol even to non-Muslims like a Jew or Christian or anybody else. He is forbidden to do so because even giving alcohol in gift will add to its popularity and widespread consumption. Moreover, such an impure present cannot be made by a pure person. Purity is the corner stone of the citadel of Islam. Its sanctity must not be violated at any cost.

Once a man brought a cask of wine to the Holy Prophet (peace and blessings of Allah be upon him) and offered it as a gift. The Messenger of Allah (p.b.u.h.) declined to accept that gift saying that Allah Almighty had prohibited it. Thereupon the man asked:

"Shall I not sell it?"

"He who has forbidden its drinking has also prohibited its sale", replied the Holy Prophet (p.b.u.h.).

"Shall I not offer it as a gift to the Jews?" asked the man.

"He who has banned it has also prohibited its offering as a gift to the Jews", replied the Messenger of Allah (p.b.u.h.).

"What should I do it, then?" the man asked.

"Pour it on the thoroughfare", advised the Prophet of Allah (p.b.u.h.) (Musnad-e Hameedi).

Not only drinking and dealing in wine is prohibited but also the company of the drunkands. A Muslim is ordained to shun such a feast or a party where wine is served. It is because company of a sinner or transgressor leaves even a pure and righteous person to deviate from the right path. It is reported on the authority of Hadrat Umar Ibn Khattab (Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) said:

مَنْ كَانَ يُثْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى مَاءِ دَرَّةٍ تُدَارُ عَلَيْهِ الْخَمْرُ

"One who believes in Allah and the Last Day must not join a party where wine is being served." (Ahmad and Tirmidhi).

A Muslim is duty-bound to eradicate every evil found on the surface of the earth. If he himself takes part in such functions where wine is served, he lays support to this malady, So if he cannot stop such parties by force, he should, at least, stay away from such gatherings.

It is reported that the pious Caliph Hadrat Umar Ibn 'Abdul Aziz whipped not only the drunkards but also those who participated in such parties where wine was served even if they had been teetotalers. It is reported that once the Caliph was informed that a group of Muslims were present in a drinking party, he ordered all of them to be flogged. He was then told that one of them was observing fast. The Caliph fell in wrath and ordered:

"Begin with him". and added:

"Have you not the words of Allah Almighty:

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْرَأُ بِهَا فَلَا تَعْدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ أَنْكُمْ إِذَا مَثَلْتُمْ

"Already has he sent you in the book, that when ye hear the Message of Allah held in defiance and ridicule, you are not to sit with them unless they turn to a different theme: if ye did, ye would be like them."
(Q. 4:140).

That is a Muslim should not sit in the company of wrongdoers, even if they are not, at that time engaged in evil talk, as there is every likelihood of their indulging in foul talk at any moment.

From the texts of the Holy Qur'an and **ahadith**, it can be safely concluded that use of wine in any form is totally banned in Islam. A Muslim has to pass a pure, refined, clean and healthy life. And for this he has to keep from drinking, buying, selling, manufacturing, or offering it to someone even by way of gift; he is forbidden to bring it to his home or shop or to serve it in parties, and he is not allowed to mix it with any food or beverage.

But a question is being raised since the times of the Holy Prophet (peace and blessings of Allah be upon him) concerning the use of alcohol as a medicine. Once a man said to the Prophet of Allah (peace and blessings of Allah be upon him) that he used wine as a medicine. Thereupon the Messenger of Allah (p.b.u.h.) showed his displeasure and said:

إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَا كُنْهُ دَاءٌ

"It is not a medicine but a disease."

(Muslim, Ahmad, Abu Dawud, and Tirmidhi).

The prophet said once again

إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالِدَوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِالْحَرَامِ

"Allah has sent down the disease and the cure, and for every disease there is a cure. So take medicine but do not use anything **haram** (unlawful) as medicine."

(Abu Dawud)

Hadrat Abdullah Ibn Mas'ud (May Allah be pleased with him), one of the most celebrated **muhaddis** (one having the knowledge of the sayings and practices of the Messenger of Allah) elucidated the point further and said:

إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِي مَا حَرَّمَ عَلَيْكُمْ

"Allah has not put remedy in what He has prohibited to you."
(Bukhari)

Thus, from the above-mentioned texts it can be established safely that the use of wine as medicine is totally prohibited in Islam. It means that nothing impure can ever cure. Any impure substance as medicine is, therefore, forbidden in Islam.

Ibn Qayyim explains it in his own characteristic way:

"If alcohol were permitted as medicine when people are already inclined toward it, it would provide them with an excuse to drink it for pleasure and enjoyment, especially since people have the impression that it is beneficial for their health alleviates their complaints, and cure their health alleviate their complaints, and cure their disease."

(Zad al-Ma'ad, vol. 3, p. 115-116).

Since Islam believes in total prohibition of alcoholic substances in all forms, it cannot allow its use even by way of medicine, because if it is allowed on any pretext whatsoever, people will find an outlet for the burning passion of mankind. Even drinking for pleasure and enjoyment will find a cover in the form of drinking for health. And once it is made a health tonic it will serve the desire of the drunkards without any hitch and hesitation. Thus the concept of total prohibition of alcoholic drinks and substances will fall flat on the ground.

It is a common observation that the attitude of a patient plays an important role in the process of recovery. The response of the patient to the medicine is given full consideration by a physician. This response to the stimulus of medicine decides whether the process of recovery will hasten or get delayed. Ibn

Qayyim with his deep insight into human psychology, deals with the point in his own manner.

"One condition for the efficacy of the medicine is that the patient believes in its efficacy and that Allah has placed the blessing of cure in it. Now the Muslim patient's belief that a particular substances, such alcohol, is **haram** prevents him from believing that it can at the same time be beneficial or blessed. Thus he will not have any trust in it nor will he take it approvingly. On the contrary, the stronger the Muslim's faith, the greater will be his aversion to it and the greater his mistrust of it. If he then grudgingly takes what he hates and loathes, it will not be a cure for him but a disease." (Zad al-Ma'ad, vol. 3, p. 115-116).

But as every rule has its exceptions so is the case with the law under discussion. It has its exception too. Whenever a question of life and death arises, the prohibited may become permitted but with strict considerations. Here also alcoholic substances may be permitted but with strict considerations and with the following restrictions:

- a. If the life of the patient is in danger.
- b. If no substitute for a medication containing alcohol is available.
- c. If a pious Muslim physician, expert in the medicinal field and well-versed in Islamic laws is satisfied that the patient cannot be kept alive without administering a medicine that contains alcoholic substance.

In fine, while prescribing such a medicine, everybody involved in the treatment should take acute care with regard to the demand of the situation. Everybody including the patient, must keep in mind that such a medicine should function as the only life saving device. It, then, becomes a compelling necessity which Allah Almighty mentions in a verse quoted hereunder:

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

"..... But if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, ... thy Lord is Oft-forgiving, Most Merciful." (Q. 6:145)

"**khamr** is what clouds the mind." These words of wisdom came out of the lips of Hadrat Umar Khattab (may Allah be pleased with him). When we have these words in mind, the entire picture of an addicted person comes to the fore. Moreover, these words provide us with decisive criterion for defining what falls under the prohibited category of **Khamr**. Any substance which suppresses, befogs, and clouds the mind and brings about damage to the faculties of thought, reason, perception, discision, judgement etc. comes to the category of **Khamr**. Thus drugs and narcotics include substances such as marijuana, cocaina, opium belong to the prohibited category of **Khamr**. These drugs affect sensory perceptions to the extent that the sense of proportion is lost. Mental balance is disturbed so much so that what is near seems distant and what is distant seems near; real changes into unreal and vice versa; illusions and hallucinations are produced; and faculty of reasoning and decision-making is impaired. When one fails to face the realities of life, he seeks to escape from them and takes refuge in the realm of fantasy and imagination. Apart from psychological defects, a victim of drug-addiction loses his physical balance as well. Fatigue, slothfulness, exhaustion, restlessness, lack of liveliness, slowness of understanding etc. are some of the obvious manifestations of physical deficiencies. He loses all the vigour and vitality of life and looks like a dull and stupid fellow. His moral side is also at stake. His character no longer remains unchallenged; his conduct loses its charm; his will-power is weakened; his sense of responsibility is questioned here and there. And when a person is physically defective and morally degraded, his family life is bound to be ruined, causing destruction to the family, Disintegration of family causes utmost hardship and miseries and renders him broken more and more. Moreover, drugs are very costly and a drug-addict has to spend lavishly on this poison in disguise. And when there is shortage

of money, he applies some illegal means to buy it and thus takes to the life of crime. Thus a drug-addict looks like a cancer on the body of society.

The above discussion lends support to the wisdom of Islam imposing total ban on the use of intoxicants in any form. Islam wants a man to be sound and healthy--- physically, morally psychologically, socially and economically. It is only the codes of Islam that can establish a welfare society in letter and spirit, which is the crying need of the present world.

Shaikhul Islam Ibn Taimiyyah brings to light the after effects of narcotics in his wise and characteristic manner:

"This solid grass (hashish) is **haram**, whether or not it produces intoxication. Sinful people smoke it because they find, it produces rapture and delight, an effect similar to drunkenness. While wine makes the one who drinks it active and quarrelsome, **hashish** produces dullness and lethargy; furthermore, smoking it disturbs the mind and temperament, excites sexual desire, and leads to shamelessness, promiscuity, and these are greater evils than those caused by drinking. The use of it has spread among the people after the coming of the Tartars. The **hadd** punishment for smoking **hashish**, whether a small or large amount of it, is the same as that for drinking wine, that is, eighty or forty lashes."

(Fatawa Ibn Taimiyyah, vol. 4, p.262)

Hadd (the limit set by Allah) for smoking **hashish** is being explained by the same celebrated thinker in the manner mentioned below:

"It is the rule of the Islamic **Shari'ah** that any prohibited thing which is desired by people, such as wine and illicit sexual relations, is to be punished by imposing **hadd**, while violation of a prohibited thing which is not desired such as (eating) the flesh of a dead animal, calls for **ta'zir**. Now **hashish** is something which is desired, and it is hard

for the addict to renounce it. Accordingly, the application of the texts of the Qur'an and **Sunnah** The **hashish** is similar to that of wine."

(Fatawa Ibn Taimiyyah, vol. 4, p. 262)

The Holy Qur'an says that Allah Almighty has purchased life and property of all the Believers in return for the heaven. Moreover, Allah, the Exalted is not only the Creator but also the Sustainer, Nourisher, Ruler and Law-Giver of mankind. Hence, the human being is the property of the Lord. He is also an asset to his religion and his **Ummah** (the Muslim nation). His life, health, wealth, and all that Allah has bestowed upon him are a trust with him, which he is not permitted to diminish. Thus, as a general rule of the Islamic-**shari'ah** a Muslim cannot consume anything that may cause death, either quickly or gradually. Hence, he cannot eat or drink anything like poison or any substance injurious to health. In Islam even gluttony is not permissible for, it may cause disease or death. Man is not his master in its entirety; he is slave to a Master who not only creates but wants to keep him alive for a fixed period. Hence, has no choice but to live as long as his Creator and Lord decides. He cannot, therefore, do anything that may put his life to danger. It is because of this fact, nobody is allowed to commit suicide. Allah Almighty says:

لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"..... Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful." (Q. 4:29)

He also says:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

"And make not your own hands contribute to (your) destruction" (Q. 2:195)

And his Messenger (peace and blessings of Allah be upon him) said:

"Do not harm yourself or other."

(Ahmad and Ibn Majah).

Exercise

Physical exercise is a must for keeping healthy. But, for a normal living, exercise should be moderate. It is not only efficacious for preserving good health, it plays a significant role in warning the organs, dissolving waste products and making the body light and active: One should keep in mind as to which is the most suitable time for doing the exercise. The best time for it is about five or six hours after taking food, because during this period the food leaves the stomach and is completely digested. However, the constitution of the individual and of the food should be taken into consideration before doing any exercise. Moderate exercise keeps one healthy, fresh and green without any undue strain and stress, abnormal development, side-effects and any injury to health. It makes the skin red and glow. One should stop the exercise as soon as sweating begins.

Although almost all the organs can be strengthened and enlivened by regular exercise, but specific exercises are essential for specific organ. Thus talking, beginning with whispering, and then passing on to shouting, is suitable for the chest. Reading small letter increases eyesight. Soft and pleasing sounds make hearing strong. The same is true of the inner faculties. Hence memorising improves memory. Even thought and intellect can be strengthened through some such exercises.

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Since Islam wants the believers to keep strong, bold and healthy, the Prophet of Allah (peace and blessings of Allah be

upon him) is very particular about the health of his followers. He has, therefore, suggested various forms of exercise to keep body and heart regular and healthy. He said,:

"Travel --- and you will grow healthy." And again, he said,

"Fasting brings health", and he also said,

"Digest your food with right actions and prayer."

Sleeping

Going to sleep just after taking food causes digestive disorders. One should, therefore, go to sleep only after food has been digested. The Holy Prophet (peace and blessings of Allah be upon him) would start off sleeping on the right side. This was confirmed by Hadrat Ayesha (may Allah be pleased with her) used to go to sleep starting on his right side, and facing Makkah." Hence it is wise to follow the Messenger of Allah and do accordingly.

Sleep during the day is not desirable. It makes a man lazy and lethargic, gives rise to a number of diseases and affects the complexion. Hence the practice of sleeping during the day should be avoided as far as possible and practicable. However, a short sleep during the mid-day heat is quite permissible because it restores energy and keeps fresh. In such a case it is advisable. The Holy Prophet (peace and blessings of Allah be upon him) has advised in favour of such a mid-day nap. He said:

"Have some sleep, for the "Shayateen" (devils) never sleep." Moreover, he said:

"Make it easier for you to rise for prayer during the night by having a short sleep during the day."

He has also said:

"Sleeping during the morning hinders provision."

Jabir reports that the Holy Prophet (peace and blessings of Allah be upon him) forbade a man to sleep partly in the sun

and partly in the shade. It is also reported to have forbidden a man to sit parsly in the sun and partly in th shade. These are the statements of Hafiz Abu Nu'aim. Abu Daw'ud has also mentioned the same in his book called **As-Sunan**.

Hadrat Ayesha (may allah be pleased with her) is reported to have said,

"Whoever goes to sleep during the late afternoon will make himself go mad--- and he only has himself to blame."

Al-Imam said, "There is one thing that is forbidden for a man, and that is to sleep during the late afternoon, lest he lose his wits."

Sleep is also forbidden after the dawn prayer until the sun has risen, and before the night prayer. The Prophet of Allah (peace and blessings of Allah be upon him) disliked sleep before these two times as much as he disliked talking after them, although if such talk was about wisdom, or about Allah, or farming, then it was not disliked by him.

Sleeping face down is also forbidden, because such sleep is the sleep of the Fire.

It is better and beneficial to go to sleep in **wudu** (ablution).

Sexual Intercourse

In order to see that the Believers are passing a peaceful, happy and healthy life, the Prophet of Allah (peace and blessings of Allah be upon him) has been kind enough to extend his counsel regarding married life too. Sexual desire is very natural, normal and healthy among all the living beings. If this natural desire is suppressed

it may cause physical and mental injury and abnormality. Hence sexual intercourse is healthful and keeps one healthy, normal, peaceful, sound, vigorous, hale and hearty. Moreover, normal sexual act fills the life with happiness and creates in his a sense of enjoyment and charm.

Hence such a natural physical need and appetite cannot be neglected by Allah and His Messenger (peace and blessings of Allah be upon him). Thus the Prophet of Allah (p.b.u.h) has given wise counsel and proper guidance in this field of human activity too, which plays a basic role in passing a meaningful and purposeful life along with full enjoyment and satisfaction and his very significant role of perpetuating the species.

In short, sexual intercourse has to play a triple role in the life of Man.

Firstly, the continuance of human race depends on sexual intercourse. Thus he has to carry on his sexual activity in order to serve the Divine purpose of bringing a fixed number of human beings to the earth.

Secondly, sexual act provides natural, normal and most healthy channel to release the fluid that, if checked, may result in various physical and mental diseases.

Thirdly, one gets extreme and tremendous enjoyment during the satisfaction of this natural appetite. This is, in fact, a great blessing of Allah Almighty. And only this benefit of sexual act will remain intact even in Paradise because neither perpetuation of species nor relief through release of semen will serve any purpose there.

The above mentioned benefits have been supported by many renowned physicians and medical experts of the world.

According to Hakeem Jalinus, semen is produced by pure and clean blood which is so vital for running the administration of body along the normal line. Thus the discharge and emission of such a vital fluid from body must be serving some outstanding purpose in Divine Scheme. And as per medical research, if the semen is not discharged for a longer period it results in the causation of evil thoughts and temptations, lunacy and wild impulses, epilepsy and other such dangerous diseases. Hence if seminal discharge takes place in a normal way and through proper channel these evil diseases may be checked. In this way semen can be properly stopped to become poisonous. This seminal discharge is so essential that if sexual intercourse is not provided, human nature achieves this purpose through nocturnal discharge.

Some intellectuals are of the opinion that one should keep three objects in view to pass healthy and normal life full of pleasure and vigour.

Firstly, one should make it a point not to abandon walking at may cost.

Secondly, one should never abandon taking of food for causes contraction of intestines.

Thirdly, one should not abandon sexual intercourse, the well gets dry from which water is not pulled out.

Muhammad bin Zakariya says that one who stops committing sexual intercourse, loses his power of nerves and muscles and the channel of seminal discharge gets narrow. Moreover, the sexual organ of such a person will get shrunk. He further says that he once saw a band of people who had abandoned sexual intercourse out of excessive piety and indulgence in prayer; the result was their wanting in heat, deficiency in the emotions, coldness and spiritlessness. They grew so weak that even their movement was hindered. They also lost all desires and their digestive system too.

Normal and moderate sexual intercourse keeps human eyes low, controls the private parts and keeps away from a life of adultery. This control and a reserved life to the extreme, creates in him desire to marry a woman and make love with his life partner and choose her as an object of sexual satisfaction. Such a normal and lawful sexual act is beneficial, desirable and acceptable both in this world and the Hereafter. The Holy Prophet (peace and blessings of Allah be upon him), taking the whole thing in view, would like to say:

حُبُّ إِلَى الطَّيِّبِ وَالنِّسَاءِ

"Two things of your world are much liked by me ----
woman and perfume. (Ahmad and Nasa'i)

Thus marriage is one of the practices of the Messengers of Allah (peace and blessings of Allah be upon him).

The Prophet (peace and blessings of Allah be upon him) has, therefore, said:

"Whoever among you is troubled by sexual urge, let him marry--- for marriage causes the eyes to be lowered and safeguards the private parts." (Bukhari)

The Messenger of Allah (peace and blessings of Allah be upon him) was wise enough to know very well that if sexual intercourse is kept within the bounds of moderation, then it revives inward energy, makes a man joyful, wakes his appetite

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for food, and dissipates sad thoughts, melancholy, preoccupations and depression.

The Prophet of Allah (peace and blessings of Allah be upon him) has induced his **Ummah** saying:

تَزَوُّ جُوالُولُودَ فَإِنِّي مُكَاتِّرٌ بِكُمْ الْأُمَمَ

"Marry ! I shall, on the Day of Judgement take pride on your numerical superiority."

(Baihaqi, Abu Dawud, Nasa'i)

Hadrat Ibn Abbas (may Allah be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) said:

خَيْرُ هَذِهِ الْأَمَّةِ أَكْثَرُهَا نِسَاءً

"The best among men of this **Ummah** is one who has more wives." (Bukhari)

In another hadith, the Prophet of Allah (peace and blessings of Allah be upon him) said:

أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ الرِّغْبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

"I cohabit with women, sleep, keep awake, observe fast and also go without fast; thus whoever goes against my Sunnah is not from me." (Bukhari, Muslim)

At another place, the Messenger of Allah (peace and blessings of Allah be upon him) said, addressing the youths:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ رِجَاءٌ

"Youngmen ! those who have power to cohabit should perform marriage, for it safeguards eyes and private parts. And those who are unable to do so should observe fast, for fast is a shield for it." (Bukhari, Muslim)

Hadrat Jabir (may Allah be pleased with him) reports that when he married a divorced woman the Prophet of Allah (peace and blessings of Allah be upon him) remarked

قَالَ فَهَلْ أَبْكَرَ تَلَاعِبُهَا وَتَلَاعِبُكَ

"Why did you not marry a virgin so that you would caress her and she with you ?"

Ibn Majah reports in his Sunan from Hadrat Anas bin Malik:

"The Prophet (peace and blessings of Allah be upon him) said:

مَنْ أَرَادَ أَنْ يَلْقَى اللَّهَ طَاهِرًا مُطَهَّرًا فَلْيَتَزَوَّجِ الْحَرَّائِرَ

"Whoever wants to meet Allah in a clean state, should marry a free woman."

Sunan Ibn Majah again transmits from Hadrat Abdullah bin Abbas (may Allah be pleased with him) that he Prophet (peace and blessings of Allah be upon him) said

"I have never seen anything better than marriage between the two in extreme love with each other." (Ibn Majah, Baihaqi, Hakim)

Hadrat Abdullah bin Umar (may Allah be pleased with him) reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

الدُّنْيَا كُلُّهَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

"This world is a capital and the best capital of the world is a gentle wife " (Muslim).

The Prophet (peace and blessings of Allah be upon him) induced people of his **Ummah** to marry a beautiful, attractive virgin. Hadrat Abu Hurairah (may Allah be pleased with him) reports:

"The Prophet of Allah (peace and blessings of Allah be upon him) was once asked as to what are the traits of the best woman? He said.

الَّتِي تَسْرَهُ إِذَا نَظَرُوا تُطِيعُهُ إِذَا أَمَرَ وَلَا تَخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا بِسَايَكُرْهُ

"When the husband looks towards her she fills him with pleasure; when he asks her to do something; She carries it out; and never disobey her husband in her personal matters or in regard to his property." (Nasa'i, Ahmad)

Hadrat Abu Hurairah (may Allah be pleased with him) reports the Prophet (peace and blessings of Allah be upon him) said

تُنْكَحُ الْمَرْأَةُ لِرَبْعٍ لَهَا وَلِحَسْبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاطْفَرُ
بِذَاتِ الدِّينِ

"A woman is married on the basis of her property, family beauty and religiosity; you try to marry a religious woman." (Bukhari, Muslim)

The Prophet of Allah (peace and blessings of Allah be upon him) would induce to marry the most procreative woman and disliked the barren ones. Ma'qal bin Yasar reports:

"A certain person presented himself to the Prophet (peace and blessings of Allah be upon him) and submitted: 'I have fallen in love with a woman who belongs to a high family and looks beautiful, but, however, she is barren; should I marry her? The Prophet of Allah (p.b.u.h.) prevented him to do so. He (p.b.u.h.) forbade him to do so when he repeated his point. However, when he came for the third time, the Prophet (p.b.u.h.) told him: 'Do marry with procreative and more loving woman, so that on the Day of Judgement I take pride in your numerical superiority in comparison to other ummahs.'" (Abu Dawud).

One should caress his wife before coition. The Prophet of Allah (peace and blessings of Allah be upon him) would caress and kiss and suck the tongue of his wife before copulation.

Abu Dawud reports in his *Sunan* that the Prophet (peace and blessings of Allah be upon him) would kiss Hadrat Ayesha (may Allah be pleased with her) and suck her tongue.

Hadrat Jabir bin Abdullah (may Allah be pleased with him) reports that the Prophet (peace and blessings of Allah be upon

him) has forbidden from having sexual intercourse before caressing and love-making.

At times the Prophet (peace and blessings of Allah be upon him) would take bath and get purified after copulating with all the wives one after another, and sometimes he would take separate bath with each coition. Imam Muslim has mentioned in his *Muslim* a tradition from Hadrat Anas (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) would take bath only once after having sexual intercourse with all his wives one after another.

Abu Dawud transmits from Abu Rafe Maula that the Prophet (peace and blessings of Allah be upon him) had sexual intercourse with all his wives and took bath after every coition. Thereupon he (Rafe) submitted: 'Why did you not take bath after having all the coitions?' He (p.b.u.h.) explained: 'yes, it is right; however, this is far better in respect of getting cleanness, purity and fairness.: (Abu Dawud, Ibn Majah).

Whenever the man having sexual intercourse wants to repeat his act he should perform **wudu** before the next, according to **Shari'ah**. Thus Imam Muslim reports from Hadrat Abu Sayeed Khudri (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said:

إِذَا آتَى أَحَدُكُمْ أَهْلَهَا ثُمَّ أَرَادَ أَنْ يُعَوِّدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا

"Whoever has sexual intercourse with his wife and wants to repeat it, he should perform **wudu** between the two."

Taking bath and making **wudu** after copulation creates a sense of pleasure and restores spirit and energy. It brings back heat and vitality at a place from all over the body of the man concerned. Moreover it gives purity which is so dear to Allah Almighty.

Having intercourse with an old woman, with a very young girl, or with a woman who is menstruating is injurious to health.

Allah Almighty says:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"And if they ask you about menstruation, say: It is a hurt and a pollution, so let women alone during menstruation, and do not go near them until they are cleansed; and when they have purified themselves, then go into them as Allah has commanded you. Surely Allah loves those who turn to Him, and He loves those who purify themselves. (Q. 2:222)

It is because the menstrual blood is unhealthy and decaying blood, and can harm the sexual organ of a man, causing alceration.

The Prophet (peace and blessings of Allah be upon him) is reported to have said:

إِذَا وَقَعَ الرَّجُلُ بِأَهْلِهِ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِنِصْفِ دِينَارٍ

"And whoever has intercourse with a menstruating women should make compensation of half a dinar." (Nasa'i)

Although some of the narrators say that he only needs to ask for Allah's forgiveness for his error.

The reasoning underlying this hadith is that a Jew, when his wife is menstruating, abstains from all intercourse with her, sets her apart in the house, and makes her eat and drink alone. When the Prophet (peace and blessings of Allah be upon him) learned of this, he said, "Except as regards intercourse, do everything differently to the Jews, for the Curse of Allah and His anger is on them. (Tirmidhi)

Never have intercourse with a woman who had no sexual relations for a long time, nor with a woman who is sick, nor with one whose appearance is not pleasing to you. To be with one who is beloved makes the heart rejoice.

A man once went and complained to the Prophet of Allah (peace and blessings of Allah be upon him) that he had very few children. He (p.b.u.h.) told him to eat eggs. (Tirmidhi).

Hadrat Abu Hurairah (may Allah be pleased with him) reports:

"The Prophet of Allah (peace and blessings of Allah be upon him) once complained to the angel Jibril that he could not have sexual intercourse often enough.

"What?" replied the angel, "why do you not eat 'harisa?" There is the strength of forty men in this dish!" (Nasa'i)

Abu Rafi reports:

"I was seated once in the house of the Prophet of Allah (peace and blessings of Allah be upon him) He passed his hand over his head and said,

'Make use of henna, the best of all dyes, for henna strengthens the skin and increases sexual energy." (Ahmad)

Hadrat Anas (may Allah be pleased with him) also reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"Dye yourself with henna, for surely henna is rejuvenating, and makes a man handsome, and compels him to sexual intercourse."

Suitable Time and Principles

The most suitable time of having sexual intercourse is to do it after food is completely digested. One should keep in mind that one should get it when he is physically moderate, and it is neither hot nor cold nor dry and his stomach neither full nor empty. However coiting empty stomach is more injurious than full stomach; and having sexual intercourse when physically hot is less injurious than with cold body. One should indulge in sexual act when at the height of sexual urge and desire and when his sexual organ is perfectly erected without any thought of copulation or seeing a woman in as attractive manner. Thus it is not proper to try to have sexual intercourse without any strong desire.

Moreover, it is improper rather unhealthy practice to have age with whom they do not have it generally and habitually. Similarly, one should not copulate with a sick woman or a woman who is ugly or hateful to look at. Such a practice renders one physically weak.

Copulating with a virgin has amazingly good effect on sexual and marital life. In such a case the female partner falls deeply in love with her husband and her loving behaviour, sexual approach and strong urge fill the family life with utmost peace and joy. Thus mutual love and attraction keep their relation warm and smooth. Such a warm relation is not possible

with a woman who had already been married. It is only because of this that The Prophet of Allah (peace and blessings of Allah be upon him) had asked Hadrat Jabir (may Allah be pleased with him) why he did not marry virgin.

And this is the reason that the **hurs** of Paradise would be virgin without being touched by anyone before their being given to believers for their sexual satisfaction. Hadrat Ayesha (may Allah be pleased with her) once asked the Prophet of Allah (peace and blessings of Allah be upon him):

"In case you pass by the tree that had not been grazed by a camel and again by a tree which was still untouched, which tree would you prefer for your camel to graze?"

"The tree which was not tasted by any camel", the Prophet (p.b u.h.) replied. (Bukhari)

Commenting on the above, Hadrat Ayesha (may Allah be pleased with her) said, "By this allegory is meant a damsel who has not yet been touched by anyone and that is I am."

After having sexual intercourse with a favourite woman, although semen discharged profusely, still there is lesser degree of weakness. on the contrary, one who copulates with a hateful and unacceptable woman feels weaker, although semen is discharged in smaller quantity.

But, anyhow, having sex with a menstruating woman is against nature as well as Shari'ah. It is also highly injurious and all the physicians and medical scientists agree to declare it injurious.

The most appropriate and suitable way of having sexual intercourse is one in which man comes upon the woman and copulate by making her lie at her back in the straight position. This shows the power and rule of man over the woman. Allah Almighty says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

"Men are the protectors and maintainers of women because Allah has given The one more (strength) than the other and because they support them from their means."
(Q. 4:34)

Allah Almighty also says:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

"They are your garments and ye are their garments."
(Q.2:187)

And the meaning of garment becomes clear if this position is taken. This **ayah** makes this position fully known and understood. It makes one more aspect very clear. It so happens sometimes that the woman gets clung to the male partner at the time of sexual intercourse and thus becomes one like a garment.

Thus the worst position in sexual act is one in which woman comes upon man and the male partner enter from behind her back. This is the unnatural process of having sex with a woman. Such an unnatural way of copulation also makes discharge of semen difficult and sometimes it remains stuck to the male organ in a little quantity and causes injury after being decomposed. It so happens sometimes that the fluid from the vagina enters into the penis and thus the womb loses its control on semen. It makes the work of creation difficult. Moreover, the woman has been created as object, but if she plays the role of subject, it would go against both human nature and **Shari'ah**.

The Quraysh and the Ansar would like to have sexual intercourse with their women from behind their back. But the Jews declared this position as defective. Thereupon Allah Almighty revealed the following **ayah**:

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

"Your wives are as a tilth unto you so approach your tilth when or how ye will."
(Q. 2:223)

Bukhari and Muslim reports from Hadrat Jabir (may Allah be pleased with him) that he stated:

"The Jews had a notion that having sexual intercourse with a woman from behind her back the newborn baby would be squint-eyed. Thereupon Allah Almighty revealed this ayah.

Muslim transmits that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"One may have sexual intercourse from front or rear according to his will and pleasure and there is no harm in it. However, he should make it a point to do it through one hole i.e., vagina." (Bukhan)

No Prophet in the whole history of mankind has ever allowed to have sexual intercourse with the woman through her anus and all arguments in its favour are wrong and rejectable.

Hadrat Abu Hurairah (may Allah be pleased with him) reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"Cursed is the man who approaches a woman through her anus." (Abu Dawud)

Ahamd and Ibn Majah transmit a hadith from the Prophet of Allah (peace and blessings of Allah be upon him) which is stronger in regard to words

إِنَّ الَّذِي يَأْتِي امْرَأَتَهُ فِي دُبُرِهَا لَا يَنْظُرُ اللَّهُ إِلَيْهِ

"Allah Almighty will not look towards one with Eyes of Mercy who approaches his wife through her anus."

Tirmidhi and Ahamd have transmitted from the Prophet of Allah (peace and blessings of Allah be upon him):

مَنْ أَتَى كَأَ هُنَا فَصَدَّقَهُ بِمَا يَقُولُ أَوْ أَتَى امْرَأَتَهُ جَاءَ ضَا أَوْ أَتَى
امْرَأَتَهُ فِي دُبُرِهَا فَقَدْ بَرَى مِمَّا أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ

"Anyone who approaches a menstruating woman or goes to her through her anus or contacts a soothsayer and testifies him, is one who runs contrary to the Shar'ah of the Prophet of Allah."

And Baihaqi transmits that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever among men and women approaches through anus is one who denigrates the blessings of Allah."

A number of narrators state that Hadrat Umar (may Allah be pleased with him) reports from the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ لَا تَأْتُوا النِّسَاءَ فِي أَدْبَارِهِنَّ

"Allah Almighty is not ashamed of telling the truth that they should not approach their women through their anus."

(Majma'uz' zawaid, Tabarani)

Tirmidhi transmits from Ali bin Talha who reports from the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"Don't approach your women by their anus; Allah Almighty is not ashamed of telling the truth"

Abu Dharr (may Allah be pleased with him) reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"Whoever approaches women or men by their anus is one who rejects Allah and His Messenger." (Tirmidhi)

Hadrat Abdullah bin Abbas (may Allah be pleased with him) reports from Hadrat Umar bin Khattab (may Allah be pleased with him) that one day he came to the Prophet of Allah (peace and blessings of Allah be upon him) and said.

"O Prophet of Allah ! I am undone."

What's the reason of your being undone ? The Prophet (p.b.u.h.) enquired:

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"O Prophet of Allah ! I am undone."

What's the reason of your being undone ?" The Prophet (p.b.u.h.) enquired:

"Last night, I approached my wife from her rear' The Prophet of Allah (p.b.u.h.) made no reply.

أَوْحَىٰ إِلَىٰ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسَانَكُمْ حَرَتْ
لَكُمْ فَأَتَوْحَرْتُمْ أَقْبَلَ وَأَذْبَرَ وَأَتَى الدُّبْرَ وَالْحَيْضَةَ

In the meantime the **ayah** mentioning women as "tillage" was revealed, indicating that it makes no difference whether a man goes to his tillage by her front or rear; however, approaching a menstruating woman or going to her by her anus is being forbidden. (Ahmad)

Tirmidhi transmits from Hadrat Ibn Abbas (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"Allah Almighty will not see towards one with eyes of Mercy who approaches woman or man by her or his anus."

In his last address at Madinah before his final departure the Prophet of Allah (peace and blessings of Allah be upon him) according to Abu Hurairah and Ibn Abbas (may Allah be pleased with them) said:

"Whoever approaches a woman or man or boy by his anus will be raised on the Day of Judgement in a state that he will be emitting such a foul smell that will send people to utter disgust, till he is sent to hell; Allah will destroy all his good deeds. Moreover, he will be put in a bier of fire and nails of fire will be driven into his body."

(Musnad Harith bin Abi Osamah)

Hadrat Abu Hurairah (may Allah be pleased with him) explains that this is the torment for one who dies unrepentant.

Allah Almighty says in unequivocal words:

فَاتَّوْهَنَ مِنْ حَيْثُ أَمَرَكَ اللَّهُ

"Ye may approach them as ordained for you by Allah." (Q. 2:222)

Mujahid reports that he asked Hadrat Abdullah bin Abbas (may Allah be pleased with him) to explain to him the meaning of the (above) **ayah**. He said:

"Approach by the place Allah has ordained and keep away from having sexual intercourse during the menstruation period."

And according to Ali bin Abi Talha he said:

"One has to approach by the vulva and not to any other place."

One should see to it that when one is prohibited to have sexual intercourse with his wife during her menses even by her vagina owing to harm, how one can be allowed to do it by the anus which is a permanently dirty place. Moreover, such an act is a great evil from the point of view of the perpetuation of species. In fact, it is a wastage of vitality and vigour and in this way the seminal discharge is unproductive. Besides this such a corrupt and heinous act with womenfolk would later turn to boys and will go on without a check.

In this way the rights of women would be violated because sexual intercourse is the right of a woman, and she would remain unsatisfied with this corrupt practice.

It is also an unnatural practice because anus has not been created for this purpose. Vagina is there for the purpose. Hence, those who approach a woman leaving aside her vagina do reject the injunctions of **Shari'ah** and Divine Wisdom.

Sodomy metamorphoses human nature. The scheme under which Allah Almighty has created him is destroyed. And when nature is changed it is followed by the heart. Thereafter, nothing like good is left nor sense of guidance is anywhere visible. As a result of this the person begins to love evil and

satanic acts and undergoes a change from bad to worse in every department of life. Now he becomes so much adamant in evil acts that can never be thought of. And his shamelessness and immodesty becomes a legacy for the future generations. Gradually he comes down to the lowest level of meanness and disgrace. He now becomes a symbol of ignominy and people treat him accordingly.

Harmful Intercourse

Harmful sexual intercourse are of two kinds-- one is harmful in respect of **Shari'ah**; another is injurious with respect to nature. According to **Shari'ah**, harmful intercourse is prohibited. It is considered in various degrees. Some of them are highly prohibited, while others are in lesser degree of prohibition; for instance, sexual intercourse in the state of being in 'Ihram', when observing fast, in 'Itikaf', in case of intercourse by a person after pronouncing 'zihar' (saying to wife "you are like a mother to me) before paying expiation for it, copulating when the woman is in menses etc' under all such conditions Islamic code of **hadd** (restrictive ordinance of Allah and the punishment for non-observance thereof) is not issued. This is called **tahrim ariz**.

But in case of **tahrim tazim** is of two kinds----one is that which is not **halal** under any condition, for example having sexual intercourse with the woman prohibited for the man. This is the worst type of intercourse. Such persons are, according to Imam Ahmad Hanbal and other religious scholars, liable to be slain.

Another type of prohibition is that which has the possibility of passing into a lawful one; for example, committing sexual intercourse with a estrange married woman. In case such a thing happens two kinds of rights are violated--- one, the right of Allah Almighty, another the right of husband. If her modesty has been outraged by force three kinds of rights are violated;

if she has some relatives who also consider this act as ingoble, then five kinds of rights are violated. Hence such an intercourse should be considered with respect to its degree.

The most suitable time for having sexual intercourse is after food is completely digested. However one should keep in mind relative adaptability of season. Sexual act during hunger is highly injurious; for it harms vitality. Similarly, this act during full stomach is injurious too; and gives rise to a number of diseases. Intercourse is harmful even when man is tired and exhausted. One should stop himself from indulging in copulation after taking bath or in a state of some psychological strain like sadness or the high of ecstasy.

The most appropriate time for having sexual intercourse is when a part of night is passed so that the food is completely digested. The lost energy is easily restored if one goes to sleep after taking bath or performing **wudu** followed by intercourse. One should stop from making unnecessary movement after intercourse and take rest so far as possible and practicable. And the best device is to go to sleep.

Prophetic Treatment for Excessive Passion

Isha or excessive passion is taken among the diseases of heart: It is quite different from kinds of ailments in respect of its existence, causes and remedy. When it gains ground into heart and captures it completely, it makes very difficult for the physicians too to treat it. Even the patient looks frustrated and embaraced.

Allah Almighty Himself has made mention of this **Isha** in regard to two groups --- women and young beardless lads. First kind of passionate love is indicated in respect of Zulaykha's love for Hadrat Yusuf (p.b.u.h.) and the second one is related to the Peoples of Lut. Allah, the Exalted here refers to the event of the arrival of angels to Hadrat Lut (p.b.u.h.):

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

"The inhabitants of the city came in (mad) joy (at news of the young men). Lut said: (Q 15:67)

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ وَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ

قَالُوا أَوْلَٰكُم نَهْكَ عَنْ

الْعَلَمِينَ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ لَعَنَرُكَ إِنَّهُمْ

لَفِي سَكْرَتِهِمْ يَغْمَهُونَ

"These are my guests: disgrace me not: but fear Allah and shame me not." They said:

"Did we not forbid thee (to speak) for all and sundry?"

There are my daughters (to marry), if ye must act (so)." Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and for." (Q. 15:68-72)

And those who were ignorant of the status of the Prophet of Allah (peace and blessings of Allah be upon him) had accused him of falling in love with Zainab bint Jahsh and had expressed his feeling by saying: "Praise be to you, O the Changer of the hearts." He (p.b.u.h.) is also reported to have asked Zaid bin Haritha to retain her with him. In the meantime, the following *ayahs* were revealed:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

"Behold! thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah," But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst. Fear Allah." (Q. 33:37)

This was Zaid son of Harsha, one of the first to accept the faith of Islam. He was a freedman of the Prophet of Allah (peace and blessings of Allah be upon him) who loved him as a son and gave him in marriage his own cousin Zainab. The marriage however turned out to be unhappy. Zainab the high-born looked down upon Zaid the freedman who had been a slave. And he was not comely to look at. Both were good people in their own way, and both loved the Prophet, but there was mutual incompatibility and this is fatal to married life. Zaid wished to divorce her, but the Prophet asked him to hold his hand, and he obeyed. She was closely related to the Prophet.

he had given a handsome marriage gift on her marriage to Zaid; and people would certainly talk if such a marriage was broken off. But marriages are made on earth, not in heaven, and it is no part of Allah's Plan to torture people in a bond which should be a source of happiness but actually is a source of misery Zaid's wish--- indeed the mutual wish of the couple--- was for the time being put away, but it became eventually an established fact, and everybody came to know of it.

Alla actual facts are referred to Allah. When the marriage is unhappy, Islam permits the bond to be dissolved. Provided that all interests concerned are safeguarded. Apparently there was no issue here to be considered. Zainab had to be considered and she obtained the dearest wish of her heart in being raised to be a Mother of the Believers, will all the dignity and responsibility of that position.

Moreover the position of the consorts of Purity (*azwaj mutahharat*), was not like that of ordinary women or ordinary wives. They had special duties and responsibilities. The only youthful marriage of the Holy Prophet (peace and blessings of Allah be upon him) was his first marriage--- that with Hadrat Khadija, the best of women and the best of wives. He married her fifteen years before he received his call to Prophethood; their married life lasted for twenty-five years, and their mutual devotion was of the noblest, judged by spiritual as well as social standards. During her life he had no other wife, which was unusual for a man of his standing among his people. When she died, his age was 50, and for two considerations, he would probably never have married again, as he was most abstemious in his physical life. The two considerations which governed his later marriages were: (1) Compassion and clemency, as when he wanted to provide for suffering widows, who could not be provided for in any other way in that stage of society; some of them, like Sauda, had issue by their former marriage requiring protection; (2) help in his duties of leadership, with women, who had to be instructed and kept together in the large

Muslim family, where women and men had similar rights. Hadrat 'Aisha' daughter of Hadrat Abu Bakr, was clever and learned, and in Hadith she is an important authority on the life of the Prophet. Hadrat Zainab, daughter of Khuzaima, was specially devoted to the poor; she was called the "Mother of the Poor." The other Zainab, daughter of Jahsh, also worked for the poor, for whom she provided from the proceeds of her manual work, as she was skilful in leather work. But all the Consorts in their high position had to work and assist as Mothers of the **Ummah**. They were not idle lives, either for their own pleasure or the pleasure of their husband. They had no place in the sacred Household if they mere wished for ease or worldly glitter.

When Hadrat Zaid bin Haritha decided to divorce Zainab because of psychological feeling of their differences on account of their family background and social positions, he sought advice from the Prophet of Allah (p.b.u.h.). And the latter advised him to retain his wife. At the same time he thought of marrying her in case she is divorced. But he kept it a secret for he could not divulge it for fear of inviting criticism for marrying the divorced wife of his adopted son who was supposed to be real in the eyes of the Arabs.

That is why Allah Almighty enumerating His Favours, made it clear to His Messenger that he should refrain from fearing people in what Allah Almighty declared as **halal** (lawful); he should rather fear Allah alone. Following this Allah Almighty gave the hand of Zainab bint Jahsh to His Messenger in marriage so that the **ummah** of Muhammad (p.b.u.h.) followed suit. It means divorced wife of the adopted son is lawful for the father because he is not his real father. However, the wife of the real son is prohibited. Allah Almighty says:

وَحَلَائِلُ أَبْنَاءِ كُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

"(Prohibited to you is the) wives of your sons proceeding from your loins." (Q. 4:23)

Allah Almighty said in another place:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمُ

النَّبِيِّينَ

"Muhammad is not the father of any of your men, but (he is) the messenger of Allah and the Seal of the Prophets." (Q. 33:40)

Allah Almighty says in the beginning of this Surah:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ

".....nor has he made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths." (Q. 33:4)

It is a fact that the Prophet of Allah (peace and blessings of Allah be upon him) loved his consorts very much and among all Hadrat Aisha was the most beloved. But love for each of them had a limit. Because his love for Allah Almighty transcended them all. The Prophet of Allah (p.b.u.h.) has said:

لَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا لَا تَخَذْتُ أَبَاكَرَ

خَلِيلًا

"Had I befriended anyone in Madinah, he would have been Abu Bakr." (Bukhari)

The Prophet of Allah (p.b.u.h.) said on another occasion:

"Lo! Your Fellow is the friend of the Most Gracious." (Muslim)

To fall in passionate love is a calamity of the worst type, and only the heart which is bereft of the love of Allah may be filled with anything like this. Love of Allah Almighty cannot be replaced by love of any object soever beautiful and attractive they might be. This love has no substitute whatsoever. When a person has the strongest desire to see Allah, nothing can dampen that desire. Allah Almighty says about Hadrat Yusuf (peace and blessings of Allah be upon him):

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا

الْمُخْلِصِينَ

"Thus (did we order) that We might turn away from his (all) evil and indecent deeds: for he was one of Our servants chosen." (Q. 12:24)

It is now clear that physical love can be obstructed with the power of sincerity and purity. It is the sense of purity which is the real defender of all evil, immodesty, vulgarity and indecency in human life. Hence some of the predecessors are of the opinion that *Isha* is only the name of empty heart, i.e., his heart is free from everything other than the beloved.

Allah Almighty says in the Qur'an:

وَأَصْبَحَ فُزَادُ أُمِّ مُوسَىٰ فَارِغًا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

"And the heart of the mother of Moses became void: She was going almost to disclose his (case), had we not strengthened her heart (with faith).... (Q. 28:10)

That is her heart was void of everything other than the love of Hadrat Musa (p.b.u.h.) for his mother had boundless love for him.

Ishq is made of two things--- that is, to consider the beloved best of all and to have desire to get access to her. When one of these two desires goes out of heart, the intoxication of *Ishq* also disappears. This disease of *Ishq* has, therefore, ruined many men of high calibre.

Free Sex

Indiscriminate sex and its effect on mankind and society as a whole is a bane of modern society in this age of light and learning. We are all aware that much of this sexual activity comes about as a result of drink and drugs, and we can witness all around us the result of free sex.

It is not only the individual or the family which are affected by this sexual trend, but society and nations as a whole are affected from all quarters by the cult of free sex and sexual perversion, via the news and entertainment media.

No particular age group is involved in this sexual activity, for children and even babes of three years are being used in acts of sexual perversion to say nothing of bestiality where animals are used as sexual partners of humans. Revolting as lesbianism and homosexuality may be between consenting partners, they are not on a par with this sickening new cult of sexual perversion.

Apart from indiscriminate sex, or sex for the purpose of pornography etc., we have to consider the effect which it has on the home and family unity, where it results in many illegitimate children, many of whom are neglected and abandoned and so become a burden on society and the state. But the worst result of all this is that the state and society now sanction the murder of the unborn children, wherein the western world in particular, millions of babies are denied the right to complete their term in the woman and enter into the world.

All this seems to come about because man considers it to be his right because he is a free agent, and woman because of her so-called liberation. But could any sane and civilized person believe that such behaviour could benefit man in his progress either in this life or the life hereafter, be it physical, mental or

spiritual. Such activities can only lead to a dead-end with no way forward and no way back.

What of the man who considers it has right to indulge in free and indiscriminate sex as and when he chooses, with whom he chooses. Does he, on finding that his wife or young daughter has indulged in the same act feel revulsion and anger, or does he take the sporting attitude that 'it is all in the game' and what's good enough for him is good enough for the next man.

Non-Muslim should take a long and hard look into what is happening to their societies due to the free and indiscriminate sex and then perhaps they will be more understanding and less critical of those Muslim states which deal out harsh punishments to those individuals indulging in unlawful and indecent sexual activities. Surely it is blatantly obvious how such behaviour is destroying the very fabric of western society and their so-called civilization, and surely to claim the title of 'civilized' man should be above such activities which are below anything to be found even in the animal kingdom.

It is for this reason and for this reason alone that certain Muslim states adhere to the punishment prescribed by Allah in the Holy Qur'an, in order to protect the chastity and purity of both the individuals and society as a whole. Hence a person would have to be devoid of all moral fibre to condone the act and condemn the punishment.

It is like a sage unfolding stage by stage. Free mingling of the sexes, intoxicating liquor, free and indiscriminate children killing of the foetus, man killing his fellow man, and so it goes on and one dreads to think what the final outcome will be, though we are now reaching the stage where incest of certain grades is to be made legal, and it sickens the heart and mind to even contemplate what the end of all this will be. Where will the line be drawn? Will it result in the conceiving and bearing her son's child, and the daughter that of her father, brother and sister coming together in sexual copulation and for the children.

Allah forbid that mankind should be allowed to fall into this abyss of degradation and vileness.

In the subject of adultery the Holy Qur'an has this to say:

الرَّائِيَّةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

"The woman and the man guilty of fornication... flog each of them with a hundred stripes: let no compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah, and the Last Day: and let a party of the Believers witness their punishment." (Q. 24:2)

Zina includes sexual intercourse between a man and woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam so that there may be the less temptation for intercourse outside the well-defined incidents of marriage. This makes for greater self-respect for both man and woman.

Islam does not believe in absolute suppression of the sexual side of human nature. The conception of the saint by life in Islam is to control sexual instincts and keep them within proper limits. Islam does not make life of an individual devoid of all charms of life. It encourages healthy enjoyments and one of these is the satisfaction of carnal impulses through marriage. In Islam marriage is a civil contract based on mutual consent of the bride and bridegroom. When the sexual instinct is strong and there is every chance of deviating from the right course and committing a sin, marriage becomes necessary.

The Holy Qur'an observes:

وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

".....nor come nigh to adultery: for it is an indecent (deed) and an evil way." (Q. 17:32)

Adultery is not only shameful in itself and inconsistent with any self-respect or respect for others, but it opens the road to many evils. It destroys the basis for the family: it works against the interests of children born or to be born; it may cause

spiritual. Such activities can only lead to a dead-end with no way forward and no way back.

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murders and feuds and loss of reputation and property, and also loosen permanently the bonds of society. Not only should it be avoided as a sin, but any approach or temptation to it should be avoided.

It is because of these reasons, all the revealed religions have declared fornication and adultery shameful, ignoble and unlawful. In fact this is a heinous crime against human society. Commenting on the repercussions of fornications and adultery Yusuf Al-Qardawi says:

"Islam, the last of the divinely revealed religions, is very strict in prohibiting **Zina**, for it leads to confusion of lineage, child abuse, the breaking up of families, bitterness in relationships, the spread of venereal diseases, and a general laxity in morals; moreover, it opens the door to a flood of lusts and self-gratification." (The lawful and the Prohibited in Islam p. 148).

Sexual appetite seeks to the perpetuation and survival of the species. Adam was sent down on earth to populate it and make the human beings obey the Creator and the Sustainer. Thus he was given sex as a strong driving force which helps in achieving this noble purpose.

Human societies in different stages of development have gone astray in understanding the real aim of sexual activities and hence they have been oscillating between two extremes.

On one hand, they have gone to the extent of advocating the theory of 'free-sex'. It means fulfilling of sexual need freely without any restriction and with whomever is available and whenever one pleases. It knows no restraints of religion, morality or custom. This philosophy wipes out the difference between man and animal and reduces human being to the status of an animal. It also brings about total destruction of family structure and all that human society may be proud of. History bears the testimony of such a wild practice. Mazdak the son of Baudad, born at Nishapur in the fifth century preached that the community of women and goods should be shared equally like water, fire and wind. Mazdakites soon gained enough influence with the active support of Emperor Kavadh. The rowdy elements got liberty to take forcible possessions of wives and property of other citizens. Thus chastity and manners were cast to the dogs. They came to the fore who had neither nobility nor character, utterly indifferent to their families

and the nation.

As a reaction to the philosophy of 'free-sex' rose the philosophy of suppression and annihilation of sexual urge. This approach leads toward monasticism and an escape from the world and its affairs. It is tantamount to suppression of natural appetite and annihilation of its functioning. It goes against the scheme and Planning will of Almighty Allah. It also keeps human beings constantly at war against himself and the result is anxiety and distress. Moreover, abandoning of sexual activity will lead to discontinuity of life and the end of human existence on earth.

The approach between the two extremes lies in the regulating of sexual drive. It should neither be left free nor suppressed completely. The right course is to bring it under control, make it constructive and productive as against destructive and barren. Islam adopts this as the Right Path for humanity. Hence it has created the institution of marriage based on nobility, purity and dignity, prohibiting all sorts of sexual corruption, including fornication and adultery. It seeks to satisfy sexual urge through lawful marriage, forbidding sex outside this arena.

Islam leaves no avenue open for the devil of illicit sexual relations to enter the mind of a man and a woman who have not yet entered into marital relationship. A man and a woman having **mahrem** (a relation of such degree that marriage is permanently prohibited) relationship are not permitted to sit together in privacy. It is because in a state of privacy, where there is no fear of intrusion by anyone else. There is every opportunity of touching, kissing, embracing or even for intercourse. Thus Islam puts bar on wrong thoughts and sexual feelings which may arise with a man and a woman when they are alone.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

أَلَا لَا يَخْلُونَ رَجُلٌ بَأْمَرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ

"Beware! No man is alone in privacy with woman, for otherwise Satan will be the third person (with you). (Tirmidhi)

Allah Almighty tells the Companions of the Messenger (peace and blessings of Allah be upon him):

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

".....And when you ask them (the Prophet's wives) for anything, ask them from behind a curtain; that is purer for your hearts and for their hearts."

(Q. 33:53)

Such a state curbs evil thoughts arising in the mind of either man or woman or both of them. Moreover, it allows no suspicion to rise and shuts the door of accusation and saves their honour.

The Messenger of Allah (peace and blessings of Allah be upon him) asked women not to be with male-in-laws such as the husband's brother or cousin, in privacy. This instruction shuts the door of disastrous consequences, because a relative has an easy and unquestioned approach to the private quarters of a woman.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

إِيَّاكُمْ وَالِدُخُولَ عَلَى النِّسَاءِ

"Beware of entering where women are."

أَفْرَأَيْتَ الْحَمَوَ

"What about the in-law?" a man from the Ansar asked.

حَمَوَ الْمَوْتِ

"The in-law is death", the Messenger of Allah (p.b.u.h.) replied.

How dangerous and destructive are the moments passed in privacy can be easily imagined than described. If sin is committed in such a state of privacy, Allah's wrath fall upon the sinners and the religion is ruined. A suspicious husband is sure to divorce such an unfaithful wife and thus her life is destroyed.

Sexual perversion is the root of moral corruption. Hence Islam shuts the door of even the slightest possibility of a situation being created for such a desire to be aroused in the

mind. Hence the believing men and women are instructed to lower this gaze. The Holy Qur'an says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَاءِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولَى الْوَلَدَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear there of; that they should draw their veils over their bosoms and and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons or the slaves whom their right hands possess, or male attendants free of

sexual desires. Or small children who have no carnal knowledge of wmen and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye together towards Allah in repentance that ye may be successful." (Q, 24:30-31).

The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only "good form"; it is not only to guard the weaker sex, but also to guard the spiritual welfare of the stronger sex. The need for modesty is the same in both men and women. But on account of the differentiation of the sexes in nature, temperaments, and social life, a greater amount of privacy is required for women than for men, especially in the matter of dress and the uncovering of the bosom.

While all these detail of the purity and good form of domestic life are being brought to our attention, we are clearly reminded that the chief object we should hold in view is our spiritual welfare. All our brief life on this earth is a probation, and we must make our individual, domestic, and social life all contribute to our holiness, so that we can get the real success and bliss which is the aim of our spiritual endeavour.

Allah Almighty also says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

"O Prophet ! Tell thy wives and daughters, and believing women, that they should cast their outer garments over their persons (when out of doors); that is most convenient, that they should be known (as such) and not molested." (Q. 33:59)

PROPHETIC WAY OF TREATMENT

This is for all Muslim women, those of the Prophets's household, as well as the others. They were asked to cover themselves with outer garments when walking out of doors. The object was not to restrict the liberty of women, but to protect them from harm and molestation. In the East and in the West a distinctive public dress of some sort or another has always been a badge of honour or distinction, both among men and women. This can be traced back on the earliest civilization. Assyrian Law in its palmiest days (say, 7th century B.C.) enjoined the veiling of married women and forbade the veiling of slaves and women of ill fame."

(Cambridge Ancient History vol. III ,p. 107)

"Lowering the gazes" does not mean keeping eyes shut in the presence of the opposite sex or bowing the head toward the ground. It really means to avoid gazing at the male members with desire of caress their attractive features. The Holy Qur'an says:

وَاغْضُضْ مِنْ صَوْتِكَ

"Lower thy voice."

(Q. 31:19)

It does not mean sealing the lips. It flows naturally from a true understanding of our relation to Allah and His Universe and to our fellow creatures, especially man. In all things be moderate. Do not be talkative and do not be silent. Do not be loud and do not be timid or half-hearted.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Ali. do not let a second look follow the first . The first look is allowed to you but not the second."

(Ahmad. Abu Dawud and Tirmidhi)

Hungry and lustful looks at a person of the opposite sex has been declared by the Messenger of Allah (peace and blessings of Allah be upon him) as the **Zina** of the eye", he says:

"The eyes also commit **Zina**, and their Zina is the lustful look."
(Bukhari)

It is because lustful look gives sexual pleasure and gratification in an unlawful way.

Jesus (peace be on him) is reported to have said as quoted by Gospel of Mathew:

"You have heard that it was said, 'you shall not commit adultery. But I say to you that everyone who so much as looks at woman with evil desire for her has already committed adultery with her in his heart.'"

(Matt. 5:29-28)

Display of Adornment

Allah Almighty says:

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

"That they should not display their beauty and adornment except what (ordinarily) appear thereof."

(Q, 24:31)

Adornment means both natural beauty and artificial ornaments. It includes both natural features such as the face, hair and other attractive parts of the body, and artificial enhancement of beauty, such as the dress, ornaments, make-up and the like.

"Allah Almighty commands women not to display their adornment "except what appear thereof."

(Q 24 : 31)

The purpose of the exemption was to provide some concession for the believing woman by permitting her to show something which it is possible to conceal. Reason would indicate that.

It is obligatory for the Muslim woman to cover her head, breasts, and neck completely so that nothing of them can be seen by onlookers.

In addition Allah Almighty says:

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ

".... And not display their adornment except to their husbands or their fathers." (Q 24 : 31)

This injunction prohibits women to show their concealed adornments, such as the ears, hair, neck, breasts before whom they are permitted to expose only the face and hands.

Twelve categories of persons are exempted from this prohibition:

1. "Their husbands": The husband and wife can see whatever they please of each other. Ahadith states:

"Guard your nakedness except in front of your wife."

2. "Their fathers." including the grandfathers from both mother's and father's sides as well.

3. "Their husbands' fathers", for these are regarded as fathers to women.

4. "Their sons", as likewise the grandsons from both sons and daughters.

5. "Their husbands' sons (step-sons)" a necessity for normal interaction, since the woman is regarded as their mother.

6. "Their brother's including half-and step-brothers.

7. "Their brother's sons", since marriage is permanently prohibited between a man and his parental aunt.

8. "Their sisters' sons", since marriage is permanently prohibited between a man and his maternal aunt.

9. "Their women", meaning female relatives and sisters in faith, that is, other Muslim women. As for non-Muslim women they are not allowed to see the Muslim woman's adornments other than what is allowed for **non-mahrem** men and the correctness of this opinion is verified.

10. "Those whom their right hands possess", refers to bond servants because in Islam they are considered as mem-

bers of the family. Some scholars restrict this permission to female bond-servants only.

11. "Male servants lack sexual desire", refers to hired hands or household servants who, because of some physical or mental condition, are devoid of sexual desire. This is applicable only under the following two conditions: that they are the servants of those into whose houses they are given entry and that they lack sexual desire.

12. "Children who are not aware of women's nakedness", These are small children whose consciousness of sex is not yet developed. But if evidence of the sexual urge is noted among them, a woman should treat them like black fun even though they may not have reached puberty.

This verse does not mention maternal and paternal uncles because they customarily occupy the same status as the father."

(The lawful and the Prohibited in Islam, pp. 158-159)

A hadith states:

"The man's uncle is like his father." (Muslim)

Loafers and lechers are always in search of an opportunity to fulfil their lust. Hence a believing woman should strictly guard her modesty against all eventualities and contingencies. Thus even a sweet and pleasing voice of a woman may create lustful desire in evil men.

Hence the Holy Qur'an observes:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ

"Be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire."

(Q. 33:32)

While young women are enjoined upon to cover and protect their body from evil eyes, Islam is lenient with respect to old women.

Says Allah Almighty:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Such elderly women as are past the prospect of marriage' there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is one who sees and knows all things." (Q, 24:60)

By "elderly women" is meant those women whose menstruation has come to an end and who have lost desire for marriage or sex. Naturally, no man can cast a desirous look at the woman of this age. But this concession means ease and comfort and not the displaying of adornment. However, the best way for them to adopt the manner of dignity and far removed from the slightest suspicion, as the Holy Qur'an has remarked:

وَأَنْ يَسْتَغْفِفْنَ خَيْرٌ لَهُنَّ

"....but it is best for them to be modest." (Ibid)

Sexual Perversion

Islam does not leave sexual activities unbridled and uncontrolled. Extra-marital sexual relation is a taboo in Islam. It puts a check on illicit sexual relations and indulging in animal passions. But this is all about normal sexual activities which we have already discussed. But sexual deviation known as homosexuality, is a great social bane. Hence, Islam which seeks to regulate sexual drive along the line prescribed by Allah Almighty, how can it ignore the danger emanating from abnormal sexual relation. Homosexuality is a total reversal of the natural order. It is a corruption of man's sexuality and a crime against the right of females. Female homosexuality is the crime of the same level. This is a challenge to natural life pattern and puts decent living at stake. The Holy Qur'an narrates the shameless depravity of the People of Prophet Lut (Lot) who had plunged headlong into this unnatural and foul practice with the members of their own sex abandoning natural sexual relation with women. Their Prophet (peace and blessings of Allah be upon him) therefore, told his people.

آتَاوْنَ الذُّكْرَانَ مِنَ الْعَالَمِينَ وَتَدْرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ

مِنْ أَرْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

"Of all the creatures in the world, will ye approach males, and leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing (all limits)!" (Q. 26:165-166).

Lut is the Lot of the English Bible. He was a nephew of Abraham and was sent as a Prophet and warner to the people of Sodom and Gomorrah cities utterly destroyed for their

unspeakable sins. They cannot be exactly located, but it may be supposed that they were somewhere in the plain east of the Dead Sea. The story of their destruction is told in the 19th chapter of Genesis. Two angels in the shape of handsome young men came to Lot in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lot's house but were repulsed. In the morning, the angels warned Lot to escape with his family. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." (Gen. XIX. 24-26)

The Holy Qur'an exposes their perversity of nature, lack of guidance and depravity of morals in these words

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ
هَذَا يَوْمٌ عَصِيبٌ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ
كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَاقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ
لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزَوْنِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ
رَشِيدٌ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ
لَتَعْلَمُ مَا نُرِيدُ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَى إِلَيَّ رُكْنٌ
شَدِيدٌ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ
بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ
مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ
بِقَرِيبٍ

"When our Messenger came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day." And

his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear Allah, and cover me not with disgrace about my guests! Is there among you a single right-minded man?" They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want." He said: "Would that I had power to suppress you or that I could betake myself to some powerful support." (The Messengers) said: O Lut! We are Messengers from thy Lord! By no means shall they reach thee! Now travel with thy family while yet a part of the night remains. And let not any of you look back: but thy wife (will remain behind): To her will happen what happens to the peoples. Morning is their time appointed: Is not the morning nigh?" (Q. 11:77-81)

Here the emphasis is laid on Allah's dealings with men---is mercy for true spiritual service and in righteous wrath and punishment for those who defy the laws of nature established by Him---also on men's dealings with each other and the contrast between the righteous and the wicked who respect no laws human or divine.

Lut felt helpless in the situation in which he found himself---alone against a rabble of people inflamed with evil passions. He wished he had the strength to suppress them himself or had some powerful support to lean on! But the powerful support was there, though he had not realised it till then. It was the support of Allah. His guests were not ordinary men, but Angels who had come to test the people before they inflicted the punishment. They now declared themselves, and gave him directions to get away before the morning, when the punishment would descend on the doomed cities of the Plain.

Even in Lut's household was one who detracted from the harmony of the family. She was disobedient to her husband,

and he was here obeying Allah's Command. She looked back and shared the fate of the wicked inhabitants of the Cities of the Plain.

Islamic jurists differ in regard to punishment for sexual perversion and unnatural sexual activities. Should both the active and passive participants be put to death? But this punishment is not harsh if maintenance of purity of the Islamic society is kept in view. Islam makes no concession for those who seek to pollute the pure and clean society envisaged and planned by Divine Power. For this perverted elements have to be uprooted from society.

Abuse of Masturbation

Masturbation means stimulation of the sexual organ by manipulation so as to produce orgasm. Young men sometimes do it to relieve themselves of sexual tension.

Imam Malik and majority of Islamic scholars consider it **haram** (unlawful). The opinion of Imam Malik is based on the following ayah:

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ أَلَا عَلَىٰ أَزْوَاجِهِمْ
أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ
ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

".... who guard their modesty, except with those joined to them in the marriage bond, or (the captives) whom their hands possess – for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors...." (Q. 23:5-7)

He argues that the masturbator belongs to the category of "those whose desires exceed those limits" and they are declared "transgressors."

But Imam Ahmad bin Hanbal is reported to have his opinion based on the plea that semen is nothing other than excretion of the body like other excreta. Ibn Hazam supports this view. But the Hanbalite scholars permit masturbation only under two conditions: first, for fear of committing fornication or adultery and second, being devoid of the means to marry.

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Putting different views together the plea submitted by Imam Ahmad that Masturbation under sexual stress and excitement is permissible looks tenable. It is, however, better to relieve sexual tension by masturbating than to commit fornication.

But the advice of the Messenger of Allah (peace and blessings of Allah be upon him) is supreme. He has suggested fasting as a remedy to curb sexual excitement. He, therefore, said:

يَا مَعْشَرَ الشَّبَابِ مِنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ
لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ
وِجَاءٌ

"Young men those of you who can support a wife should marry, for it keeps you from looking at women (lowers your gaze) and preserves your chastity; but those who cannot should fast, for it is a means of cooling sexual passion."

(Bukhari).

Institution of Marriage in Islam

Islam stands for sexual license. Hence, it prohibits all forms of adultery and fornication. It blocks all ways leading to this heinous evil and satanic act. But, on the other hand, Islam is also against suppressing the sexual urge. Consequently, it calls people toward marriage and the institution of marriage plays very significant and outstanding role in Muslim society. It is because of this Islam forbids both castration and renunciation. Castration denotes suppressing sexual desire by removing the testicles, while renunciation means remaining celibate and renouncing worldly activity for the sake of devoting oneself to the worship of Allah or God.

The Messenger of Allah (peace and blessing of Allah be upon him) noted that some of his companions were moving toward monasticism. And he declared this practice against his **sunnah** and a deviation from the straight path of Islam. It was, in fact, according to the evil practice of the Christians, which resulted in a number of social crimes.

Abu Qatadah (may Allah be pleased with him) reports:

"Some of the companions of the Prophet (peace and blessings of Allah be upon him) once decided to relinquish the world, forsake their wives, and become like monk. The Prophet (p.b.u.h.) told them with asperity.

"People before you perished because of their asceticism; they made excessive demands on themselves until Allah brought hardships on them: you can still see a few of them remaining in monasteries and temples. Then worship Allah and do not associate anything with him, perform the Hajj and the umrah, be righteous, and all affairs will be set right for you."

(Ibn Jabir, Ibn al-Mundhir and Abdur Razzaq).

Abu Qatadah narrates that the (following verse was revealed concerning them:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرِّمُوا مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ

اللَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

"O ye who believe ! Do not make haram the good things which Allah had made halal for you, and do not transgress; indeed, Allah Almighty does not like transgressors." (5:87)

Mujahid narrates:

"Some people, including 'Uthman Ibn Maz'un and Abdullah Ibn 'Umar (may Allah be pleased with them) decided to renounce their wives, castrate themselves, and wear coarse clothing. Then the above verse following it were revealed." (Ibn Jabir).

It is reported by Bukhari and others that three persons came to the Prophet's wives and asked how the Prophet (peace and blessing of Allah be upon him) conducted his worship. When they were told about it, they seemed to consider it but little, saying:

"What a difference there is between us and the Messenger of Allah (peace and blessing of Allah be upon him), whose past and future sins have been forgiven him by Allah!"

"As for me, I will always pray during the night", one of them said.

"I will have nothing to do with women and will never marry", the other said.

When the Prophet (peace and blessing of Allah be upon him) heard about this, he explained to them their error and deviation from the straight path, saying:

إِنِّي لَأَخْشَكُمُ لِلَّهِ وَأَتَّقُكُمْ لَهُ لَكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ

وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ الرِّغْبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

"I am the one who fears Allah the most among you, yet I fast and I break my fast. I pray and I sleep, and I marry women. He who turns away from my sunnah has nothing to do with me."

Marriage is the union of two opposite sexes. This institution is the backbone of human society. Islam does not believe in absolute suppression of the sensual side of human nature. Hence it encourages healthy enjoyments and one of these is the satisfaction of carnal impulses through marriage. It contributes to physical, mental, moral and spiritual progress of human beings.

Islam seeks to form a righteous society at all costs. But this noble purpose cannot be achieved without a civilized family life. And family life begins with the sacred matrimonial relation between man and woman. It is the institution of marriage which seeks to prohibit fornication and adultery. Thus human society is saved from disruption and disintegration. Only a law of jungle can forbid this sacred and civilized practice.

The Holy Qur'an says:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ
وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَأَمَاءِكُمْ
إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ
اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"Marry those among you who are single, and the virtuous ones among you slaves, male or female: if they are in poverty Allah will give them means out of His grace: for Allah is Ample-giving and He knoweth all things." (Q. 24:32)

The Holy Qur'an says:

هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

"It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things)."

(Q. 25:54)

Marriage brings wild, wanton and unruly sexual urge under control and provide civilized and universally accepted avenue for its proper individuals and societies. It seeks to preserve morals and chastity and leads to the perfection of Faith.

Anas bin Malik (may Allah be pleased with him) said:

إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ اسْتَكْمَلَ نِصْفَ الدِّينِ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي

"When a man marries, he, indeed, makes half of his Faith complete. Now let him fear Allah for the remaining half of it." (Baihaqi).

Celibacy and monasticism go against the concept of Islamic way of life. Islam does not approve of putting a check on lawful and normal release of sexual passion. It does not allow to annihilate sexual power. Such a ban on sexual urge leads to constant tension and finds out some unlawful outlet; if lawful avenue is blocked. Moreover, the purpose of perpetuation and multiplication of human remains unfulfilled if the institution of marriage is abolished.

The right of making a thing lawful and unlawful vests in Allah and no human being is allowed to exercise this right at his own will and if he does that, he transgresses the limits set by Allah, which is grievous sin.

A Muslim is not expected to refrain from marriage just for fear of poverty or falling short of fulfilling his obligations. In order to follow the **Sunnah** of the Messenger of Allah (peace and

blessing of Allah be upon him) do whatever lies in his power to change his economic condition for the better. He may seek help from Allah, for he has promised to extend His help to those who want to marry for saving themselves from falling into the grave sin.

Allah Almighty says:

"Marry those among you who are single, and the virtuous ones among your slaves, male or female: If they are in poverty, Allah will give them means out of His grace...." (Q. 24:32)

And the Messenger of Allah (peace and blessing of Allah be upon him) is reported to have said:

"There are three who have a right to the help of Allah: the one who marries out of the desire to live a chaste life, the slave whose master has agreed to his buying his freedom when he wishes to pay the sum, and the one who fights in the cause of Allah." (Ahmad, Tirmidhi, Ibn Majah, Nasa'i, Hakim).

Just as the sons should be a source of strength, so daughters and grand children should strive and contribute to the happiness of fathers and grandparents, are to be looked upon as further blessings.

But temporary marriage (Mut'ah), which is sanctioned by the two partners for a specified period of time in exchange of money or other consideration, is not permitted.

Temporary marriage (Mut'ah) is a marriage which is permitted for a specified period of time in exchange of money or other consideration. It is not a permanent marriage and is not sanctioned by Islamic law.

Temporary marriage (Mut'ah)

Marriage is a strong and binding contract made with full consent of the two partners to live together permanently to reap the harvest of marriage in the form of love, mercy and affection and to achieve the social goal of the reproduction and perpetuation of the human species.

The Holy Qur'an says:

وَاللّٰهُ جَعَلَ لَكُم مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَجَعَلَ لَكُم مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً

"And Allah has made for you mates of your own nature, and made for you, out of them, sons and daughters and grand children....." (Q. 16:72).

Here "nature" means self, personality, or soul, all imply a bundle of attributes, capacities, predilections, and dispositions, which we may sum up in the word **nafs** or nature. Woman was made to be made:

1. Mate or companion for man;
2. Except for sex, of the same nature as man, and therefore, with the same moral and religious rights and
3. She is not to be considered a source of evil or sin, as the Christian monks characterised her but rather as a blessing, one of the favours (Ni'mat) of Allah.

Just as the sons should be a source of strength, so daughters and grand children should serve and contribute to the happiness of fathers and grandparents, are to be looked upon as further blessings.

But temporary marriage (**Mut'ah**) which is contracted by the two parties to last for a specified period of time in exchange for a specified sum of money, the above-mentioned purposes of marriage are not realized. Although the Messenger of Allah (peace and blessing of Allah be upon him) permitted temporary marriage during journeys and military campaign before the Islamic legislative process was complete, he later forbade it and made it **haram** for ever.

Islam has very close consideration for human nature. Apart from matter of faith, Islam has adopted the principle of gradual development and change. The age of ignorance was the age of gambling, drinking and debauchery. Fornication was a matter of pride rather than a matter of shame. When Islam was passing through a period of transition, temporary marriage was permitted for those engaged in military expeditions. They had to keep away from their wives for months together and thus the possibility of fornication or adultery was more and more. Thus the new entrants in the realm of Islam could not subdue their sexual urge and were expected to indulge in illegal sexual activities polluting the pure and fair Islamic atmosphere. Moreover, there were strong and weak elements among the Believers who were not equal in bearing the sexual thrust during long absence from their homes. Thus in order to save the Believers from illicit sexual relations with other women, Islam had permitted to make temporary arrangements with the local women. Some of the Believers had offered to castrate themselves for fear of illegal sexual indulgence.

Hadrat Abdullah Ibn Masud (may Allah be pleased with him) narrates:

"We accompanied the Messenger of Allah (peace and blessing of Allah be upon him) in an expedition and we were without our wives. Hence we submitted to the Messenger of Allah (p.b.u.h.):

أَلَا تَخْتَصِي فَنَهَا نَا عَنْ ذَالِكُ ثُمَّ رَخَّصَ لَنَا أَنْ نَسْتَمْتِعَ فَكَانَ أَحَدُنَا يَنْكِحُ الْمَرْأَةَ بِالتُّوبِ إِلَى أَجَلٍ

"Should we not castrate ourselves?" Forbidding us to do so, he permitted us to marry women for a specified period, giving her a garment as a dower (**mahr**)

(Bukhari, Muslim)

However, this temporary marriage (**mut'ah**) was lacking in the sense of permanence, warmth of real love, purity, chastity and mercy which Islamic marriage has in view.

But later on such a temporary marital relation was prohibited as Hadrat Ali (may Allah be pleased with him) at the conquest of Makkah. He reports:

"Before leaving Makkah the Messenger of Allah (peace and blessing of Allah be upon him) prohibited this totally and finally." (Muslim)

Another version of **hadith** reports the Messenger of Allah (peace and blessing of Allah be upon him) to have said:

"Allah has prohibited it till the Day of Judgement." (Abu Dawud)

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PROPHETIC WAY OF TREATMENT

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Islamic Polygamy

Islam guides human beings through the right way in all the departments of life. But its guidance passes through the way shown by Allah Almighty and His Prophets. And the Creator and Guide of the mankind knows fully well about the nature of His creation. He only knows about all the needs and requirements of humankind. Moreover, he alone knows what is right and what is wrong for man and what is beneficial and what is harmful for him.

Thus the permission of Islam for having more than one wife is totally according to human need and nature. It has solution to man complex problems of mankind. But, however, it does not allow marrying women without any restrictions.

History of mankind bears witness that many nations, communities and religions had allowed man to keep as many women as he could. Thus hundreds of women were kept for serving his lust in the name of marital bond. But, though allowing polygamy, Islam has laid down some conditions in regard to number and treatment of the wives.

So far the number of wives at a time is concerned, it cannot exceed more than four at any cost. It is reported that when Chailan al-Thaqafi (may Allah be pleased with him) embraced Islam, he had ten wives. When the Messenger of Allah (peace and blessing of Allah be upon him) came to know he asked Ghailan:

أَمْسَكَ أَرْبَعًا وَفَارَقَ سَائِرُهُنَّ

"Keep four of them and divorce the rest."

(Ahmad, Tirmidhi and Ibn Majah).

Other companions (may Allah be pleased with them) were also asked to choose four of the five or eight wives they had at the time.

But the case of the Messenger of Allah (peace and blessing of Allah be upon him) was quite different from others: Allah Almighty had exempted him from the general rule. He had nine wives at a time according to some traditions. But he was asked by Allah to do so for bringing strange and warring groups, tribes and peoples closer to Islam, for converting their enmity to love for Islam, for the sake of elevating the status of the vanquished peoples and for conveying the Message of Allah to them.

But none is permitted to have more than one wife at a time unless he is satisfied that he could be able to maintain equality, justice and fairplay among them and no inequality would be done in regard to food, drinks housing, clothing and other needs and necessities of life including physical and sexual need of each and every wife.

Allah almighty says:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

".... and if you fear that you will not be equitable, then (marry) one only" (Q. 4:3)

The Holy Qur'an has very significantly used the two verbs *tuqsitu* and *ta'adilu* to convey the sense of equity and justice. In the first place, the verb *tuqsitu* has been used as it signifies justice in regard to wealth and property. In the second case, the verb *ta'adilu* has been used which is indicative of justice and equity in regard to the treatment of a husband with his wives. What it implies is that so far as it lies in one's power, one should try to observe equity amongst wives and should not incline

oneself to one wife to such an extent that the others begin to feel that they are completely neglected women.

"The man is by nature polygamous". says will Durant, "and that only the strangest moral sanctions, a helpful degree of poverty, and hard work and uninterrupted wifely supervision can induce him to monogamy." (the Story of Civilization, Part V, p. 575).

Moreover, there are circumstances both individual and social which make polygamy quite essential, e.g., the preponderance of females, supervision of widows and their children. Legitimate sexual needs of a man may also impel him to resort to polygamy. If the society is to be saved from adultery, promiscuity and immorality, then law and custom must take a realistic view of man's nature and his genuine need. One may say anything about polygamy, but there is no denying the fact that prostitution---the great evil of modern civilization with its concomitant of illegitimate children---is practically unknown to the countries where the institution of polygamy was adopted.

Islam by permitting the Muslim to marry four women has put a check on the unrestrained polygamy which had been practised at the time of the advent of the Holy Prophet (peace and blessing of Allah be upon him). Moreover, it has purged this institution of all unhealthy practices and made it obligatory for a person having more than one wife to observe equity and justice amongst them, and if he is unable to do so he should remain content with one wife only.

The Messenger of Allah (peace and blessing of Allah be upon him) observed:

"Anyone who has two wife and does not treat them equally will come on the Day of Judgement dragging one part of his body which will be hanging down."

(Hakim, Ibn Hibban).

But one very important fact should be kept in mind regarding equal treatment to all the wives. Here equal treatment

is related to the right of the wives alone. It does not pertain to the love of the husband with his wives, for there can be no division of love. Equitable distribution of love goes beyond human capacity and hence Allah Almighty has forgiven any imbalance in love.

Hence the Messenger of Allah (peace and blessing of Allah be upon him) would divide his time among his wives saying:

"O Allah, this is my division in regard to what I can control. Then do not take me to task regarding what you control and I do not control."

(Reported by the compilers of Sunnan).

The Messenger of Allah (peace and blessing of Allah be upon him) used to observe great care in dispensing equal treatment to his wives. On the eve of setting out for a journey the Messenger of Allah (peace and blessing of Allah be upon him) used to draw lots and took with him the wife whose name was decided by the toss.

Hadrat Abu Hurairah (may Allah be pleased with him) reports that the Messengers of Allah (peace and blessing of Allah be upon him) observed:

"If a man has two wives, but does not treat them with equality and even-handed justice, he shall be resurrected on the day of Judgement in such a condition that half of his body is paralysed." (Tirmidhi).

Why More Than One?

Human beings have a number of problems, needs and interests and Islam recognizes them and puts forward ready solutions of all of them. An individual may have strong desire for children and his wife proves barren or chronically ill. Thus he can easily get children by having a second wife. Moreover, there may be a man of stronger sex and his wife may have little desire for it, or may be suffering from a chronic disease or may be having long menstrual periods, it would be very difficult for him to keep a check on his sexual urge for so long. This state is bound to cause constant physical and mental conflict and this may also lead to the extreme situation of the breakage of marital relation. Hunting around for girl friends is not a healthy and legal solution in Islam. Only a co-wife to a man can save the situation and peace, amity and cordiality of the house-hold may remain intact.

Westerners and westernized people criticize and condemn "Islamic polygamy" but leave their own men to have illicit sexual relations with as many girl friends as possible and practicable for them. But Islam advocates that marital relationship with four women is better than extra-sexual lust of as many men as it is possible for her. Every sensible and reasonable person is likely to prefer plurality of wives to plurality of illicit affairs.

In Islam marital relationship is much more than mere satisfaction of physical need. It has deep spiritual objectives. A husband and wife, if living with peace and love, can together

make their house a paradise on earth. And in the garden of their paradise, their children may bloom like multi-coloured flowers, because they happen to be the result of legal and wholesome sexual experience. Here sexual relation is based on love and purity and both of them feel the natural peace, proximity, glow and warmth of heart which only a life partner can give. Where only the sexual satisfaction is the main objective and goal of life, it is just the sexual lust based on selfish need fulfillment and not the sacred union of two hearts.

Allah Almighty mentions these objectives hereunder:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ

"And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): Verily in that are Signs for those who reflect." (Q, 30:21)

This refers to the wonderful mystery of sex. Children arise out of the union of the sexes. And it is always the female sex that bring forth the offspring, whether female or male. And the father is as necessary as the mother for bringing forth the daughters.

Unregenerate man is pugnacious in the male sex, but rest and tranquility are found in the normal relations of a father and mother dwelling together and bringing up a family. A man's chivalry to the opposite sex is natural and Allah-given. The friendship of two men between each other is quite different in quality and temper from the feeling which unspoilt nature expects as between men and women. There is a special kind of love and tenderness between them. And as women are the weaker vessel, that tenderness may from a certain aspect be likened to mercy, the protecting kindness which the strong should give to the weak.

Contraception

Production and perpetuation of the human species is undoubtedly the main objective of marriage and the purpose can be served only through continued reproduction. Hence Islam does not put a check on producing children. But one is, however, allowed to plan his family according to valid reasons and recognised necessities.

During the period of the Messenger of Allah (Peace and blessings of Allah be upon him) the common practice was withdrawal of the penis from the vagina just before ejaculation (**coitus interruptus**), thus preventing the entrance of semen. Even the Allah (peace and blessings of Allah be upon him) were practising it during the time the Holy Qur'an was revealed.

Hadrat Jabir (may Allah be pleased with him) reports:

"We practised **coitus interruptus** during the time of the Messenger of Allah (Peace and blessings of Allah be upon him) while the Qur'an was being revealed."

(Bukhari, Muslim)

In another version he is reported to have said:

"We practised **coitus interruptus** during the time of the Messenger of Allah (Peace and blessings of Allah be upon him). He came to know about it, but he did not prohibit it."
(Muslim)

A certain person approached the Messenger of Allah (Peace and blessings of Allah be upon him) and submitted:

"I have a slave girl. I desire what men desire, but I want to be safe from pregnancy, hence I practise **coitus interruptus** with her. The Jews are of the opinion that this is a minor form of burying our children alive." Thereupon the Messenger of Allah (Peace and blessings of Allah be upon him) said,

"The Jews are mistaken. If Allah decides to create a child, you can not block it."

(Tirmidhi, Abu Dawud, Ibn Majah, Nas'ail).

The Messenger of Allah (Peace and blessings of Allah be upon him) means to say that if Allah Almighty so decides **coitus interruptus** will fail in its function and a drop of semen deposited in the vagina may cause conception without his knowledge.

In an assembly where Hadrat Umar (may Allah be pleased with him) was also present someone said:

"There are some who say that **coitus interruptus** is a minor form of burying a child alive."

Thereupon Hadrat Ali (may Allah be pleased with him) elucidated:

"It cannot happen before seven stages are completed: being a product of the earth, then a drop of semen, then a clot, then a little lump of tissue, then bones clothed with flesh, which then become like another creation." (Ali was paraphrasing the Qur'an 23:12-14 considering the creation of Adam from wet earth as the first stage of development).

(The lawful and the prohibited in Islam, p. 199)

Valid Reasons For Contraception

All said, contraception must not be implied in a haphazard manner without any valid reason and dire need. If child birth causes harm to health or danger to life of the mother itself, the use of contraceptive becomes valid for Allah Almighty directs not to ruin one's life by his own hands.

Allah Almighty says:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

"..... make not your own hands contribute to (your) destruction." (Q. 2:195).

لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

".....nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful." (Q. 4 : 29)

In the verses cited above it has been emphatically directed by Allah Almighty that one must not bring about destruction upon oneself with one's own hands.

Burden of Children

If one is afraid that addition to the number of children is to make economic life so hard and unbearable that the family life will get shattered or the bread winner will get inclined towards unlawful earning, it is better to avoid such circumstances by keeping child birth under control.

Allah Almighty observes:

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

"Allah intends every facility for you; He does not want to put you to difficulties." (Q. 2:185).

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ

"Allah does not wish to place you in a difficulty." (Q. 5:6)

Suckling Child

One may fear that the new pregnancy or a new baby might harm a previous suckling child. Since the Messenger of Allah (Peace and blessings of Allah be upon him) was greatly concerned with the welfare of his **ummah**, he dissuaded them intercourse with a nursing mother, or rather the intercourse which results in pregnancy while the mother is still nursing a baby. He termed it "**gheelah**", because he thought that pregnancy would ruin the milk and weaken the suckling infant.

Expressing his personal opinion the Messenger of Allah (Peace and blessings of Allah be upon him) said:

"Do not kill your children secretly, for **gheelah** overtakes the rider and throws him the horse." (Abu Dawud)

(It is said that the child who nurses from a pregnant mother will suffer from it in later life like a horseman who is thrown from his horse).

Hadrat Usama bin Zayd (may Allah be pleased with him) reports that a man approached the Messenger of Allah (Peace and blessings of Allah be upon him) and submitted:

"I practise **coitus interruptus** with my wife.

"Why do you do that?" asked the Messenger of Allah (Peace and blessings of Allah be upon him).

"I fear for her child", or he may have said, for her children, he said.

Thereupon the Messenger of Allah (Peace and blessings of Allah be upon him) remarked:

لَوْ كَانَ ضَارًّا ضَرًّا فَارِسَ وَالرُّومَ

"Had it (pregnancy of a nursing mother) been harmful, it would have harmed the Persians and the Greeks."

(Muslim)

It is to be noted that the Messenger of Allah (Peace and blessings of Allah be upon him), instead of prohibiting intercourse with the nursing mother, has only expressed his personal opinion because the issue before him was immaterial. He knew that the Persians and Greeks, the two most flourishing nations of his time was practising it without any harm or injury caused to them. He refrained from supporting "**gheelah**" because he wanted to save the husbands from hardships due to long abstention from intercourse during the period of suckling.

The Messenger of Allah (Peace and blessings of Allah be upon him) has therefore said:

لَقَدْ هَمَمْتُ أَنْ أَنْهِيَ عَنِ الْغَيْلَةِ فَتَظَرْتُ فِي الرُّومِ وَفَارِسَ
فَإِذَاهُمْ يُغِيلُونَ أَوْلَادَهُمْ فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْءٌ

"I wanted to prohibit **gheelah**, but I thought that the Persians and the Greeks suckled their children during pregnancy without any injury being caused to their children." (Muslim)

Elucidating the **hadith** "Do not kill your children secretly...." Ibn al-Qayyim has observed:

"The Prophet (Peace and blessings of Allah be upon him) saw that pregnancy harms the suckling infant in the same way as being thrown off a horse harms a rider; it is injurious, but not to the extent of killing the baby. He advised them to avoid intercourse leading to pregnancy while the woman is nursing an infant but did not prohibit it. He then intended to prohibit it in order to save the health of the suckling child but realized that the resulting hardship to the husband, especially for young ones, would be much more injurious to the society. On balancing these matters, therefore, he preferred not to prohibit it. Moreover, he saw that in the two most powerful and populous nations of his time, (women) suckled their children during pregnancy without its affecting their strength or numbers, and accordingly he refrained from prohibiting it."

(Miftah Dar al-Sa'aah by Ibn al-Qayyim, p. 620; Zad al-Ma'ad vol. 4, p. 26)

Imam Ahmad bin Hanbal opines that contraception should be employed only with the consent of the wife, because whether it be the case of mere sexual enjoyment or the matter of having a child, the right of the wife can neither be challenged nor curtailed.

Hadrat Umar Ibn Khattab (may Allah be pleased with him) is reported to have forbidden from practising **coitus interruptus** without the consent of the wife. This right of the woman was recognized and established by Islam at a time when sex had no rights at all.

Abortion

Prevention and violation of pregnancy are quite different from each other. Muslim jurists are unanimous that it is **haram** (unlawful) to abort the foetus after it gets complete form and soul. It is nothing short a murder to destroy a human life and hence the commission of such a hateful act is a crime without doubt. Jurists have gone to the extent of insisting on the payment of blood money by the one who makes baby aborted alive.

But, however, there is an exception to this rule. According to jurists, if it is reliably established that the continuation of pregnancy would cause the death of the mother, abortion must be performed following the general principle of the Shari'ah. It is just choosing of the lesser of two evils.

Shaikh Shaltut observes:

"For the mother is the origin of the foetus; moreover, she is established in life, with duties and responsibilities, and she is also a pillar of the family. It would not be possible to sacrifice her life for the life of a foetus which has not yet acquainted personality and which has no responsibilities or obligations to fulfil."
(Al-Fatma, p. 164).

Imam al-Ghizzali draws a line of demarcation and distinction between contraception and abortion, saying:

"Contraception is not like abortion. Abortion is a crime against an existing being. Now, existence has stages. The

first stages of existence are the setting of the semen in the womb and its mixing with secretions of the women. It is then ready to revive life. Disturbing it is a crime. When it becomes a lump, aborting it is a greater crime. When it acquires a soul and its creation is complete, the crime becomes graver. The crime reaches a maximum seriousness when it is committed after it (the foetus) is separated (from the mother) alive."

(Al-Ihya, book of Al-Nikah (marriage, p. 74)

Blood Letting and Cupping

Bukhari has written on this subject in his chapter on **Cupping**. The Prophet (Peace and blessings of Allah be upon him) commanded cupping to be used, and said:

خَيْرُ مَا تَدَاوَيْتُمْ بِهِ الْحَجَامَةُ وَالْفَصْدُ

"There are no remedies comparable to cupping and blood letting." (Bukhari).

It is said that there was once a man who complained to the Prophet (Peace and blessings of Allah be upon him) about a pain in the head. All that he said in reply was, "Get cupped." Nor will there be pain in the feet if they are stained with henna. (Abu Dawud). And many are the ahadith on the benefits of cupping.

Among the accounts concerning letting blood from the veins, there are many which cannot be denied. The Prophet (Peace and blessings of Allah be upon him) told Abu Ibn Ka'ab, the physician, to puncture his skin and bleed him from a vein. Among the ahadith are these two:

خَيْرُ الدَّوَاءِ الْحَجَامَةُ وَالْفَصْدُ

"The best medicine is cupping."

And: Cupping purifies the outside of the body, and bleeding from a vein purifies its inside."

Cupping is used in hot countries and blood letting in cold ones. It is essential to refrain from cupping when taking a hot

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Cupping is used in hot countries and blood letting in cold ones. It is essential to refrain from cupping when taking a hot

bath, except when the blood is very thick--- in which case it is good to have a hot bath and then be cupped one hour later. A full stomach is also to be avoided. The Prophet (Peace and blessings of Allah be upon him) said:

"Cupping on an empty stomach is medicine, and on a full stomach is a disease.:" (Tirmidhi)

Ibn Majah reports Ibn Umar (may Allah be pleased with him) to have said:

"Benefit is to be found in looking after the blood, so call for a friendly bleeder for me---and let him be neither too old not too young---for I myself heard the Prophet (peace and blessings of Allah be upon him) say:

الْحَجَامَةُ عَلَى الرِّئِقِ أَمْثَلُ وَهِيَ تَزِيدُ فِي الْعَقْلِ وَتَزِيدُ فِي الْحِفْظِ

"Cupping on an empty stomach is best, for it enhances wisdom memory."

Cupping beneath the chin relieves pain in the teeth and face. Cupping on the legs is good for boils on the thighs and for gout and piles and irritation in the back. The benefits of cupping are even more than I have stated, even twice as much---but applying a cup over a bony nodule ruins the memory.

It is clear opinion of Ahmad that charging a fee for cupping is disliked. Ibn Abbas (may Allah be pleased with him) said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ فَأَعْطَى الْحَجَّامَ أَجْرَهُ

"I cupped the Prophet (peace and blessings of Allah be upon him), and he paid me a fee."

Now, if the Prophet (peace and blessings of Allah be upon him) knew that this was bad, he would not have given it. This hadith is taken from Bukhari:

As regards the places for cupping, Bukhan states that Ibn Abbas said:

"I cupped the Prophet (peace and blessings of Allah be upon him), for a pain in the head."

In another hadith he says that it was for a migraine, but Anas (may Allah be pleased with him) says:

"The Prophet (peace and blessings of Allah be upon him) was cupped *fil-akhazayn wa'l-Kahal*."

Tirmidhi has also transmitted this hadith. Now, the word '*al-akhazayn*' means 'the side of the neck' and '*al-Kahal*' means 'above the top of the head. Abu Dawud also says this. Anas (may Allah be pleased with him) says he was cupped on the top of the foot, and so also say Tirmidhi and Nasa'i.

As regards the days on which cupping is preferable, Abu Hurairah (may Allah be pleased with him) said:

The Prophet (peace and blessings of Allah be upon him) said:

مَنْ اخْتَجَمَ لِسَبْعِ عَشْرَةَ وَتِسْعِ عَشْرَةَ وَاحْدَى وَعِشْرِينَ كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ

"Whoever is cupped on the 17th, 19th, or 21st, days of the month will be cured of every disease." (Abu Dawud).

As for saying, 'cured of every disease', the reason for this is the paramount importance of blood. Tirmidhi has transmitted almost exactly the same hadith on the authority of Anas (may Allah be pleased with him).

Hadrat Abu Bakr (may Allah be pleased with him), used to forbid his family from being cupped on a Tuesday and gave the Prophet (peace and blessings of Allah be upon him), as his authority, He added:

"on that day the blood does not clot easily."

However, this prohibition is all very well for cupping in time of health, but if a man is ill or in a great need, then one should not bother about whether the date is the 17th or the 20th.

Al-Jallal said:

"Ismail Ibn 'Asim told me that Hanbal had told them that Ahmad Ibn Hanbal used to apply cups whenever the blood was turgid and at any time."

This is what he said. And Bukhari said that Abu Musa was cupped at night.

Cupping originated in Isfahan. Physicians say that cupping should be done where the moon is waning and blood letting when the moon is waxing.

Know that if blood letting is done in the wrong place, or when it is not needed, then it weakens the faculties, and it removes both the healthy humours as well as harmful ones. Blood letting and cupping should be avoided by whoever is suffering from enteritis, by whoever is convalescing, by whoever is very old, by whoever has a weak liver or stomach, by whoever suffers from palsy of the face or feet, and by women who are pregnant, or who have just given birth, or who are menstruating.

The best times for blood letting and cupping are on a Monday at any time, or on a Tuesday during the daytime, according to the season. Spring is the best season for blood letting, for purging by vomiting, for calming down morbid fears, and for much sexual activity. Summer is the time for cold foods which destroy bile, for restricting sexual intercourse, for avoiding loss of blood, and for increasing hot baths. A man should meet winter by wearing extra clothes and having strong, thick foods, such as **tharid** broth. The ahadith are plentiful in praise of these things. All of this has been related by Bukhari.

The Prophet (peace and blessings of Allah be upon him) said:

فَضَلَ عَائِشَةُ عَلَى النِّسَاءِ كَفَضَلِ اشْرِيْدٍ عَلَى سَاءِ الطَّعَامِ

"Truly Ayesha excels other women just as tharid broth excels other food." See that it contains a lot of meat.

Truly a man should desire a copious flow and emission of blood and phlegm and in winter he should increase his exercise and his sexual activity.

The Emotions

The body is certainly affected by emotion. The emotions include anger, joy, anxiety, sorrow and shame.

As regards anger, it heats up the body and dries it up. Anger was forbidden by the Prophet (peace and blessings of Allah be upon him).

Bukhari transmits that man once submitted to the Prophet (p.b.u.h.),

"Please, give me some advice."

"Never be angry" he replied.

The meaning of this hadith is that a man should never act out of anger. A proof of this is another saying of the Prophet (peace and blessings of Allah be upon him):

"Do not think as one of you does in a fit of anger."

And we said:

"Is there any man who does not suffer from fits of anger?"

And he replied:

"No, there is not, but there are men who master themselves when they are angry, and if they are bad tempered they control themselves so that anger will not overcome them and make them act under its influence."

And this is the meaning of the saying of the Almighty:

"Those who restrain their anger." (Q. 3:34)

This confirms the existence of their anger and praises them for their restraint.

When the Messenger of Allah (peace and blessings of Allah be upon him) was angry, it was evident in his face. He once said:

أَنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا
تُطْفِئُ النَّارَ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ

"Anger is from **shaytan** (Satan) and shaytan is indeed created from fire, and fire is put out of water---so if any of you becomes angry, then he should do **wudu** (ablution). Abu Dawud related this.

In the ahaḍīth related by Tirmidhi appears the statement that anger is surely carried in the hearts of men. And which of you has not seen the reddening of the eyes and the swelling of the jugular veins?

The Messenger of Allah (peace and blessings of Allah be upon him) is reported to have said:

إِنِّي أَعْلَمُ كَلِمَةً لَمْ قَالَهَا لَذَهَبَ غَضَبُهُ

"Truly I know of a sentence which, if a man says it, will make his anger depart:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge in Allah from Shaytan the outcast."

(Muslim).

Now as for joy, its characteristic is to strength inward energy, If it is excessive, it may kill a man by making his soul depart. It has been said about more than one person that so-and so died of excess joy. Indeed such excess has been prohibited by the word of the Almighty:

"Surely Allah does not love those who exult."

(Q. 28:76)

However the joyfulness of the Believers is permitted and is pleasing as the Almighty says:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

"Rejoicing in what Allah has given them from his outpouring generosity." (Q. 3:170)

And also:

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

"Say: In the outpouring generosity of Allah, and in His mercy in that let them rejoice.." (Q. 10:58).

But as for anxiety and sorrow, these are the root of restless fevers. The Prophet of Allah (peace and blessings of Allah be upon him) used to seek refuge in Allah from anxiety and sorrow. The ahadith say that whoever suffers from these a lot, his body grows ill. This has been related by Abu Nu'aim.

Please note the difference between anxiety and sorrow. The former involves something that is expected to come or to go, while the latter relates to something that has already happened or to something that is already over.

The Prophet of Allah (peace and blessings of Allah be upon him) used to seek refuge in Allah at the end of every prayer in order to escape anxiety and sorrow.

Hadrat Ibn Abbas (may Allah be pleased with him) reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"Whoever suffers a lot from cares and affliction should say frequently:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"There is no power and no strength except from Allah the High, the Mighty." (Ibn Majah).

As for grief, it is associated with a present state of affairs. So a man who suffers a lot from grief should busy himself with what makes him forget himself. Thus it is reported that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"If affliction weighs down on any one of you, then let him take up his bowl! (Tirmidhi)

Hadrat Abu Hurairah (may Allah be pleased with him) reports:

كَانَ إِذَا أَهَمَّهُ الْأَمْرُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ

"Whenever anything worried him, the Prophet of Allah (peace and blessings of Allah be upon him) would raise his head to heaven and say:

سُبْحَانَ اللَّهِ الْعَظِيمِ

"Glory be to Allah, the Great." (Tirmidhi)

Hadrat Abdullah Ibn Mas'ud (may Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) used to say:

"No worshipper who is afflicted with care and grief and who says,

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمْتِكَ نَا صِيتِي بِيَدِكَ مَاضٍ
فِي حُكْمِكَ عَدَلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ
سَمِّيتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِّنْ
خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ
الْقُرْآنَ بَرِّيْعَ قَلْبِي وَنُورَ بَصَرِي وَجَلَاءَ حُزْنِي وَذَهَابَ

فَمَنِي

'O Allah. I am your worshipper, with a father and mother who worshipped you. Everything that I have is in your hands. Your wisdom is sure and Your decrees are just. I ask You by every Name by which You describe Yourself, of

that you have sent down in Your Pure book, or that you have revealed to any one of your Creation, or that you have preferred to keep a secret known only to you, I ask you that you make the Qur'an the spring of my heart, the light of my breast, the banisher of my grief, the banisher of my grief, and the remover of my care,

---no one who says this will do so without Allah driving away his grief and care, and replacing them with joy instead."

This has been related by Ahmad in his al-Musnad, and by Ibn Hibban in his as-Sahih.

As regards shame, this is the emotion that is experienced when a man is ashamed of himself.

Habit---Second Nature

Physicians have said that a habit is second nature. Hadrat Anas (may Allah be pleased with him) said:

"The Prophet of Allah (peace and blessings of Allah be upon him), used to eat after the night prayer." Nu'aim has also transmitted this. (Tirmidhi).

Hadrat Ayesha (may Allah be pleased with him) reports:

"The Prophet of Allah (peace and blessings of Allah be upon him) came into me while I had a complaint. He said to me: "Man is a medicine, and the stomach is a house of disease. Let each man eat of what he is accustomed to eat." (Nasa'i).

Hadrat Ali (may Allah be pleased with him) said:

"The stomach is a seat of disease, and that not eating is the main remedy, and that habit is second nature." (al-Qadi Abu Ay'ali has related these sayings).

So is it necessary to go without food? Truly hunger is a cure for excess.

The saying of the Prophet of Allah (peace and blessings of Allah be upon him) that the stomach is a house of disease, means that one should eat less and ignore the demand for food. However habit is like the nature of man, which is why habit is called second nature. It is indeed a great source of strength for the body, and it is a support in preserving good health. It is

because of this that the Prophet of Allah (peace and blessings of Allah be upon him) said that every man should hold on to his habits.

Abu Nu'aim has reported that Hadrat Ayesha (may Allah be pleased with her) said:

"Whenever the Prophet of Allah (peace and blessings of Allah be upon him) took to his tent during the winter, he liked to sleep inside for the first time on a Thursday night--and whenever he came out during the summer, he liked to sleep outside for the first time on a Thursday night."

According to physicians the temperament of the self should follow the constitution of the body. When the body is midway between being hungry and being full, between being asleep and being awake, and a balance is present, then the self is alert and dynamic and eager for what is good---but when it is weighed down with excesses and extravagances, then the self is distraught. And that is why the Prophet (peace and blessings of Allah be upon him) said:

إِنِّي أَتَزَوَّجُ النِّسَاءَ وَأَنَامُ وَأَقُومُ وَأَصُومُ وَأُفْطِرُ

"I sleep and I get up. I fast and I break my fast." (Tirmidhi)

Principles of Treatment

A physicians must pay attention to age, habit, function and occupation in his treatment. It will not be easy for him to treat a very old man, or a glutton, or a young child, or a person who is very tired, or someone who is in charge of a public bath, or someone whose faculties are weak, or a hypochondriac, or someone whose body is very weak, or a very fat person, or a dark person, or someone with an ulcer, or anyone in very hot or very cold weather, or anyone who is already accustomed to taking medicine.

Medicine should not be taken before digestion is complete. Taking a hot bath before taking medicine helps the medicine. Sleeping after taking a weak medicine either stops its action altogether, or makes it even weaker---however after a strong medicine, it makes its action even stronger.

Avoid eating after taking medicine until it has taken effect.

If a man does not like the medicine, then he should chew some tarragon, or vine leaves, or smell some onion, before he takes his medicine---and if he fears that he may vomit, he should stretch his limbs as much as possible, or chew some bitter pomegranates or hubarb, or apples. Whoever gets the gripes should drink a little hot water, or walk about a little. And when the medicine has taken effect, then he should make himself vomit by using hot water. After he has vomited, he

should take a few fleawort seeds in apple juice. Then after an hour he should have some soup.

No man should take two purges on the same day.

For diseases of the brain, a man should be bled from the cephalic vein; for diseases of the chest, from the basilic vein--and from the medion vein for both of them. Bleeding from the salvatella vein is practised on the right side for diseases of the liver, and on the left for diseases of the spleen. The short saphenous vein is used to remedy the pain from soatica and gout, and the long saphenous vein for producing a free flow during menstruation.

Scarification on the two thighs is almost like blood letting. It increases the menstrual flow. It is performed on the back for ophthalmia, halitosis, and headache.

Enemas are good for colic and stomach ache. The best time to administer them is in the cool of the evening, and in the cool of the morning.

Whenever it is possible to use a gentle remedy, do not use something more powerful instead. Go from the weak to the stronger, if the weak proves to be of no use. Do not content yourself with a single remedy in your treatment, for the constitution of the patient will grow accustomed to it, and so its benefit will diminish.

If you are in doubt about the diagnosis, do not attack the disease with any medicine at all, until the whole matter is clear.

When a dietary regime in itself is sufficient, then do not resort to medicines.

Hippocrates said:

"May the physician be given strength from Allah Almighty, and obedience towards him, and good advice, and an understanding of the secrets of disease. Truly he must not administer any fatal drug, nor indicate it, nor point it out.

He must not give anything to a woman to cause an abortion. He must keep veil away from all pollution and defilement. He must not gaze at women. He does not go in search of excess, idling away his time in pleasure, sleep, eating and drinking, or play---but he must be eager to treat the poor and the people who have nothing. He must be gentle in his speech, kind with his words, and near to Allah."

This is what Hippocrates said, and he was not one of the Believers. But he was the founder of the Art of Medicine and its leader. He was a Greek physician and their father. He is regarded as having been perfect in the Art of Medicine.

Diseases and Treatment

The principal aim of medicine is to preserve health, that is, it is to have health present and to prevent its being absent. The Prophet of Allah (peace and blessings of Allah be upon him) permitted the use of remedies in treating people—indeed he recommended it, for it has been related by Jabir that the Prophet (peace and blessings of Allah be upon him) said:

"For every disease there is a remedy, and when the remedy is made apparent, then the disease is cured by the permission of Allah Almighty."

Muslim relates that the Prophet of Allah (peace and blessings of Allah be upon him) encouraged the use of remedies in treating illness.

Hadrat Abu Hurairah (may Allah be pleased with him) relates:

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

"Allah Almighty has not created any disease without also creating a medicine or a remedy for it."

Bukhari adds:

"As regards the last word of the Hadith, 'Allah has not created any disease without also creating a medicine or a remedy for it', the medicine is indeed the remedy."

Hadrat Asama Ibn Sharik (may Allah be pleased with him) relates:

"I was with the Prophet of Allah (peace and blessings of Allah be upon him) when some Arabs approached him and said: "O Messenger of Allah, give us some medicine".

"And he (p.b.u.h.) replied:

لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ

"Truly the worshippers of Allah Almighty will receive medicine, for He has not allowed any disease to exist without having also created a cure for it." To this there is only one exception: senile decay. It is like an illness, for death follows close behind it.

Abu Sa'd relates:

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً عَلِمَهُ مَنْ عَلِمَهُ

وَجَهَلَهُ مَنْ جَهَلَهُ

"Truly the Prophet of Allah (peace and blessings of Allah be upon him) said:

'Allah Almighty has not created any disease without also creating a cure of it. Whoever knows this, knows it, and whoever is ignorant of this, is ignorant of it--'

(Ibn Majah).

Hadrat Abu Hurairah (may Allah be pleased with him) said:

"He who has put disease on the earth, has also put its remedy there." (Tirmidhi).

Now it is in man's nature to look after himself. His body has been created from various combinations. Allah Almighty says:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ اُمْشَاجٍ

"Surely we have created man from a drop of mingled fluid...." (Q. 76:2)

Now these combinations are the humours. Man's well-being and protection are dependent on his constitution being properly balanced. And this, in turn, depends on his utilizing what is beneficial for him avoiding what is harmful for him. And this is the principal aim of medicine.

Disease attacks the essential fluids from which man has been created, and makes them start to decay. The art of medicines is to prevent this decay, and to prevent these fluids from rapidly decomposing. Thus we have the well known saying of the Prophet of Allah (peace and blessings of Allah be upon him):

مَثَلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ تِسْعٌ وَتِسْعُونَ سَيِّئَةً إِنْ خَطَأَتْهُ الْمَنَابِ
وَقَعَ فِي الْهَرَمِ وَحَتَّى يَمُوتَ

"Like the Tribe of Adam, at whose side there are ninety-nine diseases. If he avoids these, he will lapse into old age, until he dies." (Tirmidhi).

Hadrat Ibn Mas'ud (may Allah be pleased with him) reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"If a man avoids this one, then that one seizes him, and if he avoids that one, then this one takes him." (Bukhari)

Medicine protects the health of those who are healthy, and restores it, as far as possible, to those who are sick, this is clear from the hadith of the Prophet of Allah (peace and blessings of Allah be upon him):

Ar-Rabi (may Allah be pleased with him) reports that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"There are two kinds of men who are indispensable: those who understand the deen, and physicians who understand the body." (Tirmidhi).

The Prophet of Allah (peace and blessings of Allah be upon him) is reported to have said:

الْعِلْمُ ثَلَاثَةٌ أَيْةٌ مُحْكَمَةٌ أَوْسُنَةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ وَمَا كَانَ
مِوْيًا ذَٰلِكَ فَهُوَ فَضْلٌ

"There are three branches of knowledge: reciting the Qur'an correctly, following the Sunnah, and fulfilling obligations with justice. Whatever goes beyond these is unnecessary." (Tirmidhi and Ibn Majah).

Now! medicine is an enduring part of the Sunnah for the Prophet of Allah (peace and blessings of Allah be upon him) used it and he made recommendations about it. He also said:

"There are five elements that can be recognised in the practice of the Prophets: "Turning to Allah, patience, blood letting, using a tooth-stick, and using perfumes." (Tirmidhi).

Use of Medicine

There is universal agreement that making use of medicine is halal. Some are of the opinion, that it is advisable to use remedies because of the well known hadith of the Prophet (peace and blessings of Allah be upon him): use medicine." And also because he himself used to take medicine in both health and sickness.

When the Prophet of Allah (peace and blessings of Allah be upon him) was well, he used to have dates, pumpkins and water melons. He would eat sparingly and have a rest after noon. He would also drink an infusion of raisins, or figs, or similar fruits.

As for the times when he was ill, Hadrat Ayesha (may Allah be pleased with her) said:

"The Prophet of Allah (peace and blessings of Allah be upon him) had many illnesses. At such times, several physicians---both Arab and non-Arab used to come and sit next to him and treat him." (Ibn Majah)

Hisham reports:

"I once said to Hadrat Ayesha (may Allah be pleased with her): 'I am amazed by your knowledge of medicine and your skill in using it.' And she replied,

'When the Prophet (peace and blessings of Allah be upon him) grew old, he would fall ill, and visitlors would come and call on him. It is from them that I acquired my skill." (Nasa'i)

Hadrat Ka'ab (may Allah be pleased with him) said:

"Allah said, 'I give health, and I give remedies---so let everyone use medicine."

There is indeed a group who are of the opinion that using remedies should be avoided. There is a statement from Ahmad that it is better to avoid them. This reference is to a quotation in The **Ahadith of al-Maruzi**, who said:

"It is halal to use medicine, but it is better to avoid using them."

The following question---concerning a man who was seriously ill, but who had refused medical assistance---was once put to Ahmad replied: "No, for the belief of this man is to believe in reliance on Allah. Similarly, Is'haq asked him whether a sick man should refuse medicine or take it. To this Ahmad replied: "I would be happier if he relied on Allah and refused to take his medicine."

There is support for this in a hadith, which has been related by Ibn Abbas: A woman came to the Prophet of Allah (peace and blessings of Allah be upon him) and said:

"O Messenger of Allah, ask Allah to cure me."

And he replied:

أَنْ شِئْتَ صَبَرْتُ وَلَكَ الْجَنَّةُ وَإِنْ شِئْتَ دَعَوْتَ اللَّهَ أَنْ يُعَافِيكَ

"I will ask Allah, if you want, and He will cure you---but if you are prepared to put up with your illness, you will win the Garden."

And the woman exclaimed, "O Messenger of Allah, then no --I will put up with it!." (Bukhari and Muslim).

The Prophet of Allah (peace and blessings of Allah be upon him) said:

يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ هُمُ الَّذِينَ
يَسْتَرْفُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

"There are seventy thousand who will enter the Garden without having to account for their actions. These are those never used branding irons, who never restored to charms, who guarded their eyes and their ear, and who placed their reliance in Allah."

Another version of this hadith only refers to those who have used neither branded irons nor charms. This hadith has been transmitted by Bukhari.

There is the following story about Hadrat Abu Bakr Sidiq (may Allah be pleased with him): he was once asked:

"Shall we call for a doctor for you?"

"He has already been to see me", he replied.

"What did he say to you?" they asked.

إِنْ رَبُّكَ فَعَالَ مِمَّ يُرِيدُ

"Surely your Lord does whatever He wants", (Q. 11:107) he replied.

It was once said to Hadrat Abu Darda (may Allah be pleased with him):

"What are you complaining about?"

"My wrong actions", he replied.

And when they asked him:

"What do you want?"

"The mercy of my Lord", he replied.

And when they said:

"Shall we call a doctor for you then?"

"It is the doctor Himself who has made me ill!"

A group of People once went to see their teacher. When they came in, they said:

"Shall we call a doctor for you?"

And he answered them:

"Even with all his knowledge and his remedies, the doctor still cannot prevent what has been decreed for me."

But, however, true dependence is the heart's religion and faith on Allah Almighty. This never contradicts ways and means, and most means are dependant on dependence. So the wise practitioner does what must be done, and then relies on Allah Almighty as regards the outcome.

Allah Almighty says:

وَلْيَاخُذُوا سَلِحَهُمْ

".....and let them take their precautions and their arms...." (Qur'an: 4:102)

And the Prophet of Allah (peace and blessings of Allah be upon him) said:

أَغْقِلْهَا وَتَوَكَّلْ عَلَى اللَّهِ

"Trust in Allah ----but hobble your camel!"

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"lock your doors."

Advice of A Physician

Hadrat Jabir (may Allah be pleased with him) said:

"The Prophet of Allah (peace and blessings of Allah be upon him) sent for Ali Ibn Ka'ab, who lanced a vein for him and then used cautery." (Muslim)

Hadrat Abu Hurairah (may Allah be pleased with him) relates:

"One day, one of the Ansar fell ill, and the Prophet of Allah (peace and blessings of Allah be upon him) called in two physicians who were in Madinah to see him, and said to them: "Cure this man."

In another version describing the same incident, it is said that they asked the Prophet,

"O Messenger of Allah, is the science of medicine any good?"

"Yes", he replied.

From Hillal Ibn Yassaq comes this story:

"In the time of the Prophet of Allah (peace and blessings of Allah be upon him), a person fell ill. The person who was sick said: "Call a doctor for me!" But they said, "O Messenger of Allah, this man does not need a doctor." And he replied, "Yes, indeed!"

From the same source comes this account:

"The Prophet of Allah (peace and blessings of Allah be upon him) visited a man who was sick, and said: 'Send me a doctor for him!' And the sick man said: 'O Messenger of Allah, is that you saying that?' And he replied, "Yes, indeed it is!"

The above hadith about the Prophet of Allah (peace and blessings of Allah be upon him) are all related by Abu Nu'aim in his *Kitab al-Tibb an-Nubbawi*.

From Zaid Ibn Aslam comes this account: A certain man was wounded and injured, with internal bleeding. The Prophet of Allah (peace and blessings of Allah be upon him) called two tribesman of the Bani Anwar and said:

"Which of you two is the better doctor?"

One of them replied:

أَوْفَى الطَّبِّ خَيْرٌ يَارَسُولَ اللَّهِ؟

"Is the science of medicine of some use then?"

And the Prophet answered:

أَنْزَلَ الدَّوَاءَ الَّذِي أَنْزَلَ الدَّاءَ

"He Who sent down the diseases, also sent down the remedy."

This has been transmitted by al-Malik in his book called *Al-Muwatta*.

It is advisable to choose someone who knows about medicine and who is skilful in this art----and this is clear from the hadith of the Prophet of Allah (peace and blessings of Allah be upon him), which has just been quoted: "Which of you two is the better doctor?" And talking along the same lines. Galen said: "An ignorant doctor visits a man who has a fever. He drives out one fever, but lets in two more in its place, thanks to his giving the wrong treatment, his meagre knowledge, and his profound ignorance."

A hadith, which has already been quoted, states that Hadrat Ayesha (may Allah be pleased with her) said:

"The Prophet of Allah (peace and blessings of Allah be upon him) had many illnesses. At such times, several physicians---both Arab and non-Arab---used to come and sit next to him and treat him." that is what the hadith says.

Ahmad said:

"It is permissible to take advantage of the advice of a physician who is *dhimmi* if he prescribes a remedy which is halal---but his advice should not be followed if he prescribes a medicine which is haram, such as alcohol and things like it. Similarly, do not pay any attention to him if he says you should break a fast, or fast, or do the prayer sitting down, or anything else like this. In such matters you

should only pay attention to advise like this when it comes from two trustworthy Muslim physicians."

Ahmad also expressed a further opinion when he said that it is undesirable to use remedies which come in the form of syrups or decoctions, if they have been prescribed by *dhimmi*.

Ahmad Ibn al-Hasan stated in his Book of Ahadith that taking medicine which has been prescribed by an idol worshipper is detestable.

Al-Maruzi said:

"Ahmad used to forbid me from buying medicine that had been prescribed for him by a Christian, because he said that it was possible that he might include haram ingredients---meaning things that were poisonous or impure and such like---believing them to be beneficial."

One of them replied:

أَوَفَى الطَّبُّ خَيْرٌ يَارَسُولَ اللَّهِ؟

"Is the science of medicine of some use then?"

And the Prophet answered:

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Doing Without Food

Doing without food slows down an illness and enables the faculties to drive it out. The Prophet of Allah (peace and blessings of Allah be upon him), used to give advice to this effect, and he forbade everything that is harmful.

Jalalud'din Abdur Rahman As-Suyuti says:

"I was told by Imam al-Hafidh Jamaluddin Abu Hajjaj Yusuf Ibn az-Zaki Abd ar-Rahman Yusuf al-Mazani, who said that he was told by Abu al-Ishaq Ibrahim Ibn al-Qurshi, who said that he was told by Abu Ja'far Muhammad Ibn Nasr the pharmacist, who said that he was told by Abu 'Ali al-Hasan Ibn Ahmad, the smith, by Abu Mansur Mahmoud Ibn Ismail, the money changer, and by Fatima bint Abdullah al-Juzdania--- and of these the smith said that they were told by Abu Nu'aim Ahmad Ibn Abdullah al-Hafidh, and the money changer said that they were told by Abu al-Hussayn Ahmad Ibn Muhammad Ibn Fadshah, and Fatima said that they were told by Abu Bakr Muhammad Ibn Abdullah Ibn Zayd--- and all of whom said that they were told by Abul-Qasim Sulayman Ibn Ahmad of Tiberias, who said that he had received the hadith from Shriah Ibn al-Na'man, who said that he had received the hadith from Faliyah Ibn Sulayman, who received it from Ayyub Ibn Abad ar-Rahman Ibn Abdullah Ibn Abi Sa'sat, who received it from Yaqub Ibn Abi Ya'qub, who received it from Ummal-

Manzir Salma bint Qays al-Ansariyya---and truly, she said, "The Prophet of Allah (peace and blessings of Allah be upon him) entered my tent, and Ali (may Allah be pleased with him), came with him, and Ali was recovering from some illness at the time, and we had a palm tree nearby, with some date- clusters hanging from it."

She continued her story: "The Prophet of Allah (peace and blessings of Allah be upon him) stood there eating them, and Ali (may Allah be pleased with him) also stood there eating. then the Prophet (p.b.u.h.) said: "Slowly, slowly, for you are still recovering."

Ummal-Manzir continued: "So 'Ali (may Allah be pleased with him), sat down, while the Prophet of Allah (peace and blessings of Allah be upon him) continued to eat from the tree, and in the meantime I prepared a meal of spinach and barley for them. Then the Prophet said to Ali, 'Have some of this, for it will do you more good.'"

This hadith has also been transmitted by Imam Ahmad, who was told it by Sharih Ibn al-Na'man, whose **isnad** we have already stated. Tirmidhi, however, said, "We do not recognise the authorities before Faliyah." However, this hadith has also been transmitted by Abu Dawud in his Book on Medicine.

(The word 'ad-dawal' is the plural of ad-daliyah', and means a cluster of dates on a palm bearing fully grown dates which are just beginning to ripen and are now fit for eating).

The word 'an-naqa' means someone who has recovered from his illness, but only recently, and who has not yet been restored to full health.

The words **hamiyat al-maridh** mean a sick man's doing without food. The word **himwat** itself actually indicates telling a sick man not to eat food which will cause him harm, and so the

use of the word 'maridh', meaning 'sick man', is unnecessary here).

As-Sahib said:

"I came to visit the Prophet of Allah (peace and blessings of Allah be upon him) one day, and he had some bread and dates in front of him. And he said:

"Come in here, and eat."

"So I began to eat some dates. And the Prophet said:

"Why are you eating dates while you are suffering from ophthalmia?" (Ibn Majah).

Qatada relates that the Prophet of Allah (peace and blessings of Allah be upon him) said:

إِذَا أَحَبَّ اللَّهُ عَبْدَهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءِ

"When Allah loves His slave, then He protects him from this world-just in the same way that each one of you does not stop guarding the sick from food and drink."

(Tirmidhi).

It has been related about Hadrat Umar (may Allah be pleased with him), that he would prevent the sick from eating, and he would not even let them such a date stone, so strict was the regime that he imposed.

The physician of the Arabs, al-Harith Ibn Kalda, was once asked, "What is the essence of medicine?" And he replied, "imposing abstinence from food."

When Ka'ab Ibn Sa'd was doing the funeral prayer over his brother Shahib, he said:

"Sulayma is asking why your body is so dried out---as if a physician had ordered you not to drink anything at all."

Ahmad said: "There is no objection to prescribing abstinence."

When Ahmad himself was ill, he would eat only marrows and peas, and vegetarian meals cooked in sesame oil. Abd ar-Rahman, the physician, used to prescribe the juice of boiled marrow, mixed with sugar, for him to drink. And this was his diet.

In his **Tibb an-Nabbawi**, Abu Nu'aim relates the hadith that the Prophet of Allah (peace and blessings of Allah be upon him) would never approach any of his wives while she was suffering from ophthalmia, until she had been cured.

Study of Medicine

The hadith of the Prophet of Allah (peace and blessings of Allah be upon him) which states that Allah has not sent down any disease without also sending down the remedy, has already been quoted.

Imam Shafe'i said: "After science which distinguishes between what is halal and what is haram, I know of no science which is more noble than that of medicine." He was grieved to see how much of this science had been lost by the Muslims. He often used to say: "They have lost a third of human knowledge, and have allowed themselves to be overtaken by the Jews and the Christians", He also used to say, "Truly the People of the Book have overcome us and overtaken us in this supreme art." And Shafe'i, as well as having immense superiority in the science of the Shari'ah, and as well as having an unassailable command of the Arabic language, was also a skilled physician.

Jalaluddin Abdur Rahman As-Suyuti remarks: I once saw our Shaykh, Shaykh Ibrahim ar-Rumi, who was extremely skilled in medicine, as were the Shaykh al-Islam, Taqi'addin Ahmad Ibn Taimiyah, and Shaykh Imad addin al-Wasti.

It is to be added that Hippocrates was the master of this art, and the principles that he observed in this art are the correct principles. After him came Galen, who was also a leader in this art. These two were great physicians, and excelled all the others. They say that the tomb of Hippocrates still exists, and is regarded with esteem by the Greeks.

It is traditionally said that Seth was the first to make the knowledge of medicine known, having inherited it from his forefather, Adam (peace be on them). Some say that he received it through experience, and others say through thinking it out. Some say that the people of Egypt invented medicine, while others say that it was the people of India. Some say that medicine is a form of magic, and that the Prophet Idris (peace on him), and Hermes evolved the twin Sciences of philosophy and medicine. However, it is more likely that it was revealed by Allah Almighty, to His people. This much is certain, that guess-work and experience alone are not sufficient.

According to Hadrat Ibn Abbas (may Allah be pleased with him) The Prophet of Allah (P.b.u.h.) once said,

"Sulayman was once doing the prayer, when he saw a bush growing in front of him. He asked it what is its name and its uses were, and then wrote them down."

And indeed we have seen both humans and some animals using medicines naturally and instinctively. Thus everyone, when hungry, looks for food, and similarly, when thirsty seeks water. And when a person is afflicted by sorrow, he calms himself down, and vice versa. If a person suffers from indigestion, then he abstains from food. This is what is meant by **'empirical medicine.'**

Again, if a snake emerges after winter is over, and finds that its eyesight is poor, it will seek out and eat some fennel-- and its eye-sight will be strengthened by the herb, and it will see more clearly. Thus physicians recommend using fennel when treating cases of weak sight. Similarly, a bird which feeds off fish will, when constipated give itself an enema of sea water. And again, if a swallow's chick goes blind, its mother will bring it the plant known as swallow-wort, even from as far away as China, and it will regain its sight.

Again, if a female eagle has difficulty in laying her eggs, her partner will fly to India and fetch a stone which resembles

'Badaqa' stone. If she refuses it, then a sound of movement is heard within. Then the male bird places it underneath the female, and then the egg will come out.

Again, if a fox is ill in the spring, it will eat grass, which will induce a flow, so that it recovers. A cat also will eat it, and this will make it vomit. And it is a well known fact that grass is not the food of either of these two animals. So praise belongs to Him, who created everything and gave guidance to be followed.

Hisham Ibn Urwah said:

"I never met anyone who knew more about medicine than Hadrat Ayesha (may Allah be pleased with her). I once said to her: 'O my aunty, where did you learn all your medicine?' And she replied: 'I used to listen to people when they prescribed remedies for each other, and I stored up what they said in my memory.'"

Talking on the same subject, he said:

"I said to Hadrat Ayesha (may Allah be pleased with her), 'I am astonished by your insight into medicine, O Ummal-Mumineen, and she answered, 'O son of my sister, when the Prophet (peace and blessings of Allah be upon him) grew old, he would fall ill. Groups of people used to come and prescribe remedies for him, and it was from them that I learned about medicine.' (Ibn Majah).

From the same man comes the hadith that Hadrat Ayesha (may Allah be pleased with her) once said:

'O son of my sister, whenever any member of my family was ill, the Prophet of Allah (peace and blessings of Allah be upon him) used to prescribe a remedy for them. So I used to remember it, and then prescribe the same for other people.' This hadith has been transmitted by Aby Nu'aim. (Nasa'i).

In the hadith of the Prophet of Allah (peace and blessings of Allah be upon him) in which he begins, "Allah has not created

any disease without also creating a cure for it....." the Prophet's words, "Whoever knows this, knows it", refers to the physicians, and when he added, ".....and whoever is ignorant of this, is ignorant of it.....", he was referring to the rest of mankind. And Allah knows best.

It has been related by Amaru Ibn Shai'b, in a hadith transmitted from his grandfather to his father, that the Prophet of Allah (peace and blessings of Allah be upon him) said:

مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ الطَّبُّ قَبْلَ ذَلِكَ فَهُوَ ضَامِنٌ

"Whoever gives medical treatment, but is not recognised as a physician, and who there by causes death, or anything short of it, will be held responsible for this." (Abu Dawud and Nasa'i).

And from the same source comes the hadith or the Prophet of Allah (peace and blessings of Allah be upon him):

"Whoever gives medical treatment without having previously studied medicine, must be held responsible for it." (Nasa'i).

Hadrat Umar Ibn Khattab (may Allah be pleased with him) is reported to have said:

"I can see no objection to the view that if a person giving medical treatment exceeds his limit, and the patient dies as a result, then that person is responsible. And any person who presents himself as having an expertise which he does not in fact possess, has truly exceeded his limit---and it is generally accepted that expiation for the wrong action of a quack can be enforced by the dead person's heirs."

It is accordingly detestable that any one who has no knowledge of the art of medicine should be called a physician.

Abu Ramthah reports:

"I entered the tent of the Prophet of Allah (peace and

blessings of Allah be upon him) with my father. My father diagnosed that he had a back infection, so he said: "Please let me treat this back infection of yours, for I am a physician." And Prophet (p.b.u.h.) replied: 'You are my friend. Allah is my physician!' This hadith has been reported in *Shart' al-Sahih*.

Examining the Sick

It has been related by Mujahid that Sa'd said:

"Once I was sick, and the Prophet of Allah (peace and blessings of Allah be upon him) came to visit me. He placed his hand between my nipples, until I felt its coolness penetrate the organs lying within my chest wall. He said, 'Truly, you are muf'ud. So he sent for al-Harith Ibn Kalda, from Thaqif, who is indeed an excellent physician."

Note that a man is said to be 'muf'ud' when he has a disease of the organs that lie within the thorax.

Again the Prophet of Allah (peace and blessings of Allah be upon him) said:

مِنْ تَمَاهِ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَنْبِهِ
فَيَسْأَلُهُ كَيْفَ هُوَ

"When you have finished visiting someone who is sick, put your hand on his forehead and ask how he is feeling." (Tirmidhi).

It was the practice of the Prophet of Allah (peace and blessings of Allah be upon him),

"Whenever he entered the home of someone who was ill, he lay his hand on him." (Bukhari).

The Examiner

Abu Sa'id Khudri (may Allah be pleased with him) reports

the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"Treat the examiner who is a sincere believer with respect, for he sees by the light of Allah." (Ibn Majah).

And from the same source comes this hadith:

"If you see a jaundiced-looking man who is not ill and who is not a worshipper, then know by this that in his heart he is not a true Muslim." (Tirmidhi).

It has been related by Anas (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"Truly Allah has slaves who are known to men as muslim simply by their look." Abu Nu'aim has transmitted this (Tirmidhi).

Physiognomy is the science of deducing what is inside by looking at what is visible outside. It is said to be a mental power that concentrates on the heart and rejects whatever is opposed to it. Its power over the heart is like a lion's power over its prey--and by means of this, the deduction is made.

When Physiognomy is practised by an individual, his accuracy depends on the degree of his intelligence, his trust, and his understanding of the principles of this science.

Allah Almighty says:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"Surely in this there are signs of those who can interest them." (Q. 15:75).

This also applies to physiognomists, and means: "I have examined him outwardly and found that he is well within", or put more simply, "I have inspected him."

This science is particularly useful, when the cause of the illness is not clear. In this case, the physician will consider the

temperament of the body, and make his diagnosis after examining its colour, its temperature, its feel, and its eyes.

Treatment by Members of the Opposite Sex

Umm Atiyya (may Allah be pleased with her) relates:

"We travelled with the Prophet of Allah (peace and blessings of Allah be upon him) on seven raids. I travelled at the rear with the baggage. I prepared their food, and I treated the sick and the wounded." (Muslim).

Anas (may Allah be pleased with him) said:

"The Prophet (peace and blessings of Allah be upon him) once went on a raid, and he took Umm Sulaym with him, and with her came some of the womenfolk of the Ansar. They used to take the drinking water around, and they used to treat the wounded." (Muslim)

Ahmad bin Hanbal (may mercy of Allah be upon him) said that it is halal for a physician to examine a woman, even though they are not related, whenever it is necessary to do so, and including even the private parts.

This was also the view of al-Maruzi in his **Book of Ahadith** and of al-Athram, and of Isam'il.

Similarly, it is halal for a woman to look at the private parts of a man in a case of necessity. This is what Harab states in his collection of ahadith.

Al-Maruzi said:

"Abu Abdullah's head was full of nits, so he asked a woman and she deloused him."

So it is clearly halal for a man to treat a woman to whom he is not related and to see her private parts in cases of illness.

And similarly, it is halal for a woman to treat a man, and to see his private parts in a case of illness, and if there is no man or woman from his family at hand. Al-Maruzi said this in his **Book of Ahadith**.

In the same way, a witness is permitted to look at the face of a woman, and also whoever intends to conduct the marriage ceremony.

Again, if a man dies among women, or a woman dies among men, the woman are permitted to wash the dead body of the man, and then that of the woman. Thus there are two traditions, and in fact one complements the other.

Forcing the Sick for Eating and Drinking

Ibn Amr (may Allah be pleased with him) reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

لَا تُكْرِهُوْا مَرْضَاكُمْ عَلَى الطَّعَامِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَطْعِمُهُمْ وَيَسْقِيهِمْ

"Do not force your sick to eat or to drink, for Allah gives them food, and Allah gives them drink."

(Tirmidhi, Ibn Majah)

If a sick man has no desire to eat, because his constitution is battling against disease, or because his faculties are weak, or for any other reason, then it is most improper to give him food at such a time---for if the sick man is forced to take food at this point, then the functions of his constitution will be weakened by it, and his energy will be diverted to digesting the food, instead of resisting and driving out the illness. So the food will actually do him harm, especially if it is at the critical point, because then it will only increase his pain.

At the critical point, nothing should be given except whatever conserves the faculties such as small amounts of syrups with a well balanced temperament to drink, like syrups of roses and apples, or chicken broth---and whatever else will stimulate the faculties because it has a pleasing aroma---or a little bread.

A patient who is unconscious may have to be force-fed.

Sometimes a sick man has no desire for food because his body is over-congested. If this is the case, and you feed him, then you will only make his condition worse.

Both Hippocrates and Ibn Sina said:

"Food is a friend of the faculties as far as its being food is concerned, but it is also their enemy when it is perceived that it is also the friend of their enemy."

By 'the enemy' of the faculties they mean the parts which are diseased.

The meaning of the words of the Prophet of Allah (peace and blessings of Allah be upon him) which were quoted above "...Allah gives them food, and Allah gives them drink....." is that it is Allah who sustains the sick as if they were being given food and as is they were being given drink, by Him. And so there is no harm in their having nothing to eat or drink. And there is the other hadith of the Prophet of Allah (peace and blessings of Allah be upon him):

لَسْتُ كَهَيْئَتِكُمْ إِنِّي أَضِلُّ يَطْعِمُنِي رَبِّي وَيَسْقِيَنِي

"I am not like any one of you, I dwell with Allah, and He gives me food and He gives me drink."

Food of Patient's Choice

It has been related by Ibn Abbas (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah

be upon him) visited a sick man and asked him what he would like. The man replied: "Wheat bread."

According to another version of this hadith, the man said: "Plain cake." and the Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever has any wheat bread should send some to his brother."

And he added:

إِذَا اشْتَهَى مَرِيضٌ أَحَدَكُمْ شَيْئًا فَلْيُطْعِمْهُ

"If any one of you is sick, and he has an appetite for something, then he should eat it."

This hadith has been transmitted by Ibn Majah.

If a sick man eats what he want, then even if there is some harm in it, it will still be more beneficial and less harmful for him, then if he were to eat something which he does not want, even though there is some benefit in it. And if what he wants only has good in it, then there is nothing better than it. Whenever the appetite is normal, it is necessary for the physician to pay attention to what the appetite of the sick man desires.

Hippocrates said: "Preference should be given to whatever food or drink appears more pleasant---even if it is not so good---over whatever is most nutritious."

Diet Control

Ja'far Ibn Muhammad, who heard this story from his father, said:

"Someone gave the Prophet of Allah (peace and blessings of Allah be upon him), a bag of dates at a time when Hadrat Ali (may Allah be pleased with him) had a fever. The Prophet (p.b.u.h.) gave him a date, and then another,

and another, until he had let him eat seven, Then he said: 'that is enough for you.' He (peace and blessings of Allah be upon him) did this because there is something in dates which is bad for people who have a fever, and which gives them headaches and makes them thirsty---but they only have a few, then this harm does not come to them."

Vegetarian Meals

Hadrat Ayesha (may Allah be pleased with her) relates:

"Whenever any of the Companions of the Prophet of Allah (peace and blessings of Allah be upon him) were not well, he would order a soup to be made for them, and he would make them drink the soup. He used to say that

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كُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا

It would comfort the innermost parts of the afflicted and ease the innermost parts of the sick, wiping away affliction and sickness just as dust is wiped away from the face." (Tirmidhi).

In this account, 'were not well', means 'had a fever' and 'a soup' means a dish of flour, water and fat, all boiled together. A meal of this comforts the inner parts of the one who is afflicted---that is to say, it fortifies and strengthens him, wiping away and dissolving all the pain from his innermost parts.

Again, it has been related by Ayesha (may Allah be pleased with her):

"If the Prophet of Allah (peace and blessings of Allah be upon him) was ever told that someone was off his food, he used to say: 'Make him some talabina soup, and give it to him to eat'. And she also said, 'The Prophet of Allah (peace and blessings of Allah be upon him) said: "Talabina

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soup fills up the inner parts of a sick man to the brim and drives away sorrow." (Bukhari).

Please note that talabina soup is a soup made from flour or bran, and is often sweetened with honey. It is called 'talabina, from the word 'labn', which means 'milk', because since it is white, it looks like milk. It is a very filling soup, and affords a great deal of relief. Some say that it is a mild laxative, and others say that it constipates. Now grief and sorrow do indeed cool down the temperament, and weaken inner energy---and this soup fortifies inner energy and heats it up. The words 'innermost parts' indicate here the cardia of the stomach.

.. Hadrat Ayesha (may Allah be pleased with her) has related that The Prophet of Allah (P.b.u.h.) used to order 'talabina' soup, saying that it was awful, but efficacious. A hadith states that she herself ordered 'talabina' soup for patients. Bukhari has transmitted this. She used the word 'awful' because patients used to dislike it and refuse to take it.

Suyuti says that if you want to measure the efficacy of soup, then you must measure the efficacy of barley water, especially when it is combined within bran. Soup brightens people up as it permeates rapidly throughout the body, and it provides tasty nourishment, especially when taken hot, in which case its benefits are even greater, its tonic action is more rapid, and its brightening effect is enhanced.

Minor Sickness

Fever

Ibn Umar (may Allah be pleased with him) said:

إِنَّمَا الْحُمَّى أَوْشِدَةُ الْحُمَى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ

"Fever is from the raging heat of the Fire, so cool it down with water." (Bukhari and Muslim).

Ibn Abbas (may Allah be pleased with him) said:

"Fever is from the boiling heat of Hell, so put it out with the water of Zamzam." (Bukhari).

Osama bint Abi Bakr (may Allah be pleased with her) relates: "A severe kind of headache used to make a certain woman sometimes roll in the dust in pain. So she would call for water, and pour it over her forehead. Then she would say: 'Truly the Prophet of Allah (peace and blessings of Allah be upon him) said:

'Cool it down with water, because it is from the breath of the Fire.'" (Bukhari and Muslim).

The words of the Prophet of Allah (peace and blessings of Allah be upon him): "Cool it down with water..." are particularly relevant to the people of the Hijaz, for if heat overcomes them they drink cool water, or bathe in it, because it helps them deal with their hot climate. Cold water cools down a fever and overcomes its heat and burning fire. And the words of the

Prophet, "....it is from the breath of the Fire", indicate the violence of the heat and its intensity. And may Allah Almighty in His mercy protect us from this. And the words of the Prophet, ".....put it out with the water of Zamzam", demonstrate that this water is particularly excellent. For different waters have different effects on different diseases, depending also on the baraka that they have. Thus the Prophet of Allah (peace and blessings of Allah be upon him) said:

"When the water of Zamzam is drunk, the emaciated and the feverish are cured."

According to Anas (may Allah be pleased with him), the Prophet of Allah (peace and blessings of Allah be upon him) also said:

إِذَا حُمَّ أَحَدُكُمْ فَلْيَرشْ عَلَيْهِ الْمَاءَ الْبَارِدَ ثَلَاثَ لَيَالٍ مِّنَ السَّحَرِ

"If any one of you has a fever, then pour cold water over him on three successive nights at dawn." (al-Juzi).

It has been related by Abu Hurairah (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said:

الْحُمَّى كَيْرٌ مِّنْ كَيْرِ جَهَنَّمَ فَخَوِّ مَاعَنْكُمْ بِالْمَاءِ الْبَارِدِ

"Fever is a draught from the draught of the Fire, so keep it away from you by using cold water." (Ibn Majah)

This hadith comes from Sumra:

"Putting out a fever is like damping down a fire, so cool it down with water."

It was the practice of the Prophet (peace and blessings of Allah be upon him) that the Prophet of Allah (peace and blessings of Allah be upon him), said:

"Be generous to me in my illness, and pour seven water-skins of water over me."

From Rafa' Ibn Hadij comes this hadith:

"If an attack of fever seizes any one of you, truly fever is part of the Fire, so put it out with cold water." (Tirmidhi).

Galen said:

"If a young man who is fat bathes in water during the hot season, it will not be good for him."

I maintain that it is the general opinion of physicans that water is the best of drinks, for it drives out a hot fever, thanks to its subtlety, the speed with which it penetrates, and the lightness of its effect on the constitution.

When treating some conditions, it is necessary to make the water even cooler, in which case ice is added to it; or else its strength and power of penetration have to be increased, in which case vinegar is added to it or else its wetness and capacity to reach distant organs have to be improved, in which case the vinegar is balanced with sugar, and the sugar by the vinegar. The result is known as an oxymel. And this is a most useful remedy for treating those who are afflicted with feverishness in their diseased organs, because of its piercing and gently laxative properties.

Varieties of Fevers

There are several varieties of fever. One of them is a diurnal fever which will often finish its course in a single day, but may continue for three days. This type is connected with the humours, and is known as a "putrid fever". When the fever is connected with the main organs, it is called a 'hectic fever'. This type of fever often acts as a purifying agent for thick humours, and can cure paralysis and dissolve colic and so forth.

It has been related from Abu Hurairah (may Allah be pleased with him) that he said:

"I was once having a conversation with the Prophet of Allah (peace and blessings of Allah be upon him), and I said that fever was a curse for people---but he replied,

لَا نَسِيَهَا فَإِنَّهَا تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ حَبَّ الْحَدِيدِ

"It is not a curse, for it purifies wrong action just as fire purifies the impurities in iron." (Ibn Majah).

And from Jabir comes this:

"The Prophet of Allah (peace and blessings of Allah be upon him) came to see Umm Sa'ib or Umm Musayyab (may Allah be pleased with her) and said: 'Why are you shivering?'

"I have a fever---and there is no blessings from Allah in it!" She replied.

لَا تَسِي الْحُمَى فَإِنَّهَا تَذْهَبُ خَطَايَا بَنِي آدَمَ كَمَا يَذْهَبُ الْكَبِيرُ حَبَّ الْحَدِيدِ

"Do not curse it, for truly fever removes the wrong actions of the Tribe of Adam just as bellows help to remove the impurities from iron", he said. (Muslim).

The Prophet of Allah (peace and blessings of Allah be upon him) is reported to have said:

حُمَى يَوْمٍ كَفَّارَةٌ سَنَةٍ

"Having a fever for a day is like fasting for a year."

(Ibn Majah).

Al-Hassan reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"Truly, all a worshipper's wrong actions will be effaced if he suffers from fever for a night." (Nasa'i).

So having a fever is beneficial, both for one's body and this is why the Prophet of Allah (peace and blessings of Allah be upon him) has forbidden people to curse fever.

Signs of Various Fevers

The signs of a fever which is due to Blood are redness in the face and eyes. It is treated with blood letting, scarification, and drinking sour infusions.

The signs of a fever which is due to Bile are yellowness in the face, insomnia, vomiting bile, and a bitter taste in the mouth. It is treated by taking prune syrup and sour meat dishes. In cases where there is much thirst, green melons, milk, and beans or purslane seeds should be taken. The constitution should be made to relax with infusions that will induce a flow. If insomnia is predominant, then oil of violets should be inserted in the patient's nostrils. If the faculties grow weak, feed him with chicken soup. If the disease becomes prolonged, then induce a flow with rhubarb linctus. When the fever diminishes, make the patient have a hot bath and eat lambs, meat.

The signs of fever which is due to Phlegm are lack of thirst, a grey complexion, and shivering. The shivering is treated by using emetics and making the patient drink hot water with any kind of oxymel. At the same time, the constitution should be relaxed with laxative enemas, and at a later stage with cassia linctus. The patient should be fed with soured chicken meat and saff flower.

The signs of fever which is due to Spleen are a livid complexion or face, and the urine, and excessive insomnia. At the onset of the fever, the urine looks like barley water. The best foods when treating this kind of patient are those which produce wetness and induce sleep. The best food, in terms of both quality and quantity, is a drink made with one ounce of one of the above mixed with half an ounce of sugar. The constitution should also be made to flow by using decoctions. The patient should be fed on kids' flesh, fresh fish and pulses.

All of these fevers are accompanied by vertigo.

The distinguishing feature of a bilious fever is one day, and then none on the next---that is, it is a tertian fever.

A splenic fever also has a certain frequency, where there is a fever one day, and then none for the next two days---that is, it is a quartan fever.

With a phlegmy fever, however, the fever occurs every day that is, it is a quotidian fever.

At their onset, all types of fever should be treated with emetics. The treatment after that is as described above.

However, if the fever is connected with the main organs, and is accompanied by a cough, persistent feverishness, a dislike for taking any food, and with sweating and general weakness, then barley water which is thick with pearls of barley must be given. If the patient is overcome with thirst, then he must take camphor pills if he is strong enough to do so---otherwise they should not be given to him. He should have plenty of hot baths and stay in a room which does not have fresh air coming into it. He should not abandon this, nor stop eating thin chicken soup, kids flesh, gravy made from fowls, with white barley bread soaked in it, or cheese and poppy heads. And if, even after all this, his condition deteriorates, then expect death. And Allah knows everything.

Headaches

A headache may be due to Blood, or to Phlegm, or to Spleen.

In cases of a cold headache, the patient should sniff musk, amber and coriander. He should be given honey to eat. He should take hot ebullients and hot enemas. He should avoid drinking cold water and cold draughts. If he needs to take an emetic, he should have a hickory pill.

The regime described above should be followed when treating all cold diseases of the brain, such as epilepsy, apoplexy, palsy, facial paralysis, tremors, one-sided headaches, flaccid paralysis, coma, and catarrhal discharges from the brain, whether anterior or posterior.

To make a hickory pill, take one drachm of hickory, one drachm of white turpeth, one sixth of a drachm of scammony, and two parts of tragacanth. Prepare one pill from all of this, to be taken last thing at night.

Anyone who wants to have good health must avoid extreme heat and cold, violent winds, smoke and dust, crying too much, straining the eyes when writing, and reading small writing for too long. This last activity should indeed be done, but not too often, for if it is done a little, it sharpens the eyesight. A person should also avoid looking at shining objects, at the orb of the sun, and at whatever is pure black or pure white.

The best colour for the eyes to gaze at is green. It has been related by Anas (may Allah be pleased with him) that of

all the colours, the most pleasing to the Prophet of Allah (peace and blessings of Allah be upon him) was green. And Allah the Almighty Himself has said:

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ مِنْ سُنْدُسٍ

".....and they shall wear green robes of fine silk and brocade...." (Q.18:31)

Green is said to be the colour of the clothes of the people of Syria in the Garden. It has been related by Ibn Abbas that the Prophet of Allah (peace and blessings of Allah be upon him) admired anything that was green because it improved the eyesight. and, according to Bukhari, the same is true of looking at running water. It helps the eyes by strengthening them. It also protects the health of the eyes, just like scented antimony does.

Coughs

The way to treat a cough is to take barley water, sweet abullients, pomegranates prepared with almond oil, milky dishes, and soft boiled eggs. Eating snow, meat, and anything that is acidic or salty, should be avoided.

Teeth

Teeth can be protected by avoiding chewing the various kinds of gums, by not cracking hard objects with them, by not eating very cold foods, and by avoiding extreme cold, especially just after eating hot food. Similarly, hot food should be avoided just after drinking cold water. Excessive use of a tooth-stick ruins the teeth and hurts the mouth, as do all foods that need to be ground up. Eating the green leaves of leeks is bad for them, because of a particular property that they have.

Nose-bleeds

Bleeding from the nose should not be stopped, unless it

becomes copious and weakening, in which case, the patient should take apple syrup and camphor, and have his strength restored by eating chicken soup.

Pleurisy

As regards treating pleurisy Zaid bin Arqam reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

"Treat cases of pleurisy with marine costus."

Now there are two types of pleurisy: Real pleurisy is a hot swelling affecting the membrane which lines the ribs. Pseudo pleurisy is characterised by a similar pain in the side, but it is caused by compressed wind gathering in the lower region of the peritoneal cavity. This pain is protracted, whereas the pain in real pleurisy is a stabbing pain.

Real pleurisy should be treated with ebullients and a paste made from barley flour, white mallow, and violet blossom. The patient should take barley water with almond oil, and if the bowels are constipated he should have cassia pods with refined sugar.

Dropsy

Abu Hurairah (may Allah be pleased with him) reports that the Prophet of Allah (peace and blessings of Allah be upon him) told a physician to make an incision in the abdomen of a man who had a chronic disease of the stomach. He said:

"O Messenger of Allah, can the art of medicine be of any help in this case?"

"If this kind of treatment has ever proved successful, then let this method of treatment also be used here, just as in the case of a man who in the opinion of the physicians

ought to be treated by means of paracentesis because he has dropsy", the Prophet replied.

Among the different types of dropsy, there is one known as 'ascites'. This is the worst kind, although others say that the type known as 'anasarca' is worse.

Liver Pains and Colic

Pain in the liver and colic is often caused by eating too much wind-producing food, such as peas, lentils, dry beans, and the entry of food on food. These can be treated by vomiting, avoiding the above foods, eating a confection of roses with warm water, laxative and sour enemas if required, purgative quince syrup, rubbing the liver area of the belly with rose oil and mastic, or applying a hot bran poultice, and having a hot bath.

Gripes and Tenesmus

The way to treat the gripes and tenesmus is to boiled mallow juice with apple syrup. Mix this while still hot with whole fleawort seeds, and stir the mixture into hot water in which poppy heads have been boiled. If the spasm is extreme, a tenesmus suppository should be inserted. The patient should drink a soup made from both old and unripe grapes. If the diarrhoea is excessive, take syrup of pomegranate combined with powdered pomdered pomegranate seeds.

Ehureses

This occurs mainly among children and the elderly. It is caused by the cold, and it is therefore advisable to give them more clothes to wear. People with this problem should break their fast with gum incense, mastic and honey, and they should

avoid soups, cold meals, water melons, sugarcane, and similar foods.

Piles

The way to treat piles is to take Spinach syrup with hot water, and eat preparations made from marsh mallow, common mallow and spinach. The patient should also eat foods that relax the constitution as much as possible, and he should avoid dry bread and anything else that is an absorbent.

Rheumatism

The way to treat rheumatism is by vomiting, and avoiding fleshly food, especially fish, milk, and fresh fruit. The patient should eat honey and other hot foods, if his rheumatism is due to the cold, and he should take purgative pills.

Sciatica

It should be known that the word 'Sciatica' refers to a pain that starts in the hip joint, passes down from the buttocks to the thigh, and even continues down to the heel. The longer it lasts, the greater is the pain, and it makes the leg waste away.

Anas (may Allah be pleased with him) reports, "*The Prophet of Allah* (peace and blessings of Allah be upon him) used to prescribe *Alitya* (sheep's tails) for Sciatica. He used to melt down the tails of four sheep. He would then divide this into three parts, and give one part each day, to be drunk on an empty stomach." (Ibn Majah).

Anas (may Allah be pleased with him) further relates:

"The Prophet of Allah (peace and blessings of Allah be upon him) recommended this to more than three hundred people, and they were all cured." (Ibn Majah).

Jalalluddin Abdur Rahma As-Suyuti says:

"This treatment is only right when the pain is due to dryness. In this case, sheep's tails cause relaxation, and the smell causes coction.

The Arabs of the desert improve the quality of their flocks by feeding them on wormwood and artemisia, or on camomile. The first two of these are the most effective in dealing with the pain from sciatica.

Cauterisation

Should people use Cautery? There are two answers to this question, and both have been verified. One hadith, which has been related by Jabir states that the Prophet of Allah (peace and blessings of Allah be upon him), said:

"If you have any choice in your treatment, as to whether you should choose scarification or Cauterisation with fire, then personally I do not like cauterisation."

(Bukhari and Muslim).

In his ahadith, and in his books on paracentesis and cauterisation, Bukhari says:

"Abu Abdullah al-Marui said that as regards other congestive diseases---whether they are due to Blood, or Bile, or Phlegm, or Spleen---the way to cure those due to Blood is by blood letting, and the way to cure other congestive diseases is by using remedies that provoke a flow which is appropriate for the particular humour in question.

The Prophet of Allah (peace and blessings of Allah be upon him) preferred scarification over cauterisation for the purposes of blood letting, and put phlebotomy after scarification. He also preferred the use of honey syrup over that of purgatives.

It is only when all other remedies have failed, that the physician should try cautery. It should only be used when the strongest medicines have been defeated by the constitution, and no other remedy has proved successful. By means of the following hadith, the Prophet of Allah (peace and blessings of Allah be upon him), showed us what to do by prescribing basic treatment for simple diseases, when he said, "Truly the intensity of a fever is from the raging heat of the Fire, so cool it down with water."

The following hadith has been related by Jabir:

"Sa'd Ibn Mu'adh suffered from conjunctivitis, which was due to scabies, so the Prophet of Allah (peace and blessings of Allah be upon him), let some blood from his arm by using a mishqas arrow. The swelling returned, so he let some more blood a second time." (Muslim)

Amran Ibn al-Hasbayni has related the hadith which states that the Prophet of Allah (peace and blessings of Allah be upon him) prohibited cauterisation, saying:

"We were afflicted with a disease and branded ourselves, but we were not successful, and the branding was of no benefit to us."

This hadith has been transmitted by Abu Dawood, by an-Nasa'i and by Ibn Majah.

It has been related by Ibn Abbas (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"There will be 70,000 of my followers---not counting those who refuse to consult soothsayers---who will enter the Garden because they do not believe in bad omens, nor use cautery, but rely on their Lord."

(Bukhari and Muslim).

As regards the ahadith to which we have just referred, some appear to permit the use of cautery, and others seem to

Jalalluddin Abdur Rahma As-Suyuti says:

"This treatment is only right when the pain is due to dryness. In this case, sheep's tails cause relaxation, and the smell causes coction.

The Arabs of the desert improve the quality of their flocks by feeding them on wormwood and artemisia, or on camomile. The first two of these are the most effective in dealing with the pain from sciatica.

Cauterisation

Should people use Cautery? There are two answers to this question, and both have been verified. One hadith, which has been related by Jabir states that the Prophet of Allah (peace and blessings of Allah be upon him), said:

"If you have any choice in your treatment, as to whether you should choose scarification or Cauterisation with fire, then personally I do not like cauterisation."

(Bukhari and Muslim).

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(Bukhari and Muslim).

As regards the ahadith to which we have just referred, some appear to permit the use of cautery, and others seem to

forbid it. The correct view is mid-way between the two. The prohibition relates to the mental state of those who rely on cautery, when they think that it is the cauterisation itself which cures the affliction, believing that if cautery had not been used, then the patient would have perished. It was cauterisation practised with this kind of reliance that resulted in its being prohibited. On the other hand, however, cautery is permitted when it is perceived as being the appropriate means to effect a cure, but not the essential cause of the cure. For it is Allah alone who cures and grants good health---not cauterisation nor medicines.

In this context, many people express views which demonstrate their doubt concerning the truth of this. For instance, they will say:

"If so-and-so had taken this medicine, he wouldn't be dead now."

Or again:

"If so-and-so had remained in his own country, he wouldn't have been killed."

It is safe to assume that the use of cautery is forbidden if it was going to be used merely as means of preventing disease, and before it was really needed---for this is reprehensible. However, in a case of necessity, then it becomes permitted.

It is equally safe to assume that the prohibition against utilising cautery applies for as long as complete trust in Allah is lacking. It can also be assumed that it may be used, and is fully permitted, whenever there is no other alternative---for example, where a wound has pierced an artery, and the bleeding will not normally stop unless it is cauterised with fire. This is because the pumping in the artery prevents the blood from clotting. When, however, cautery is applied, the cauterisation forms a scab at the mouth of the wound, so that the blood which is flowing from the puncture in the artery can cling to it at the mouth of the wound and clot, thereby stopping the bleeding.

Forming a clot in this manner is achieved by the use of common sense and by the permission of Allah---and surely no one can be blamed for resorting to cautery in circumstances such as these.

Al-Khattabi said: *"Truly the Prophet of Allah (peace and blessings of Allah be upon him) cauterised Sa'd in order to stop a haemorrhage which otherwise would have been fatal."*

And after amputating a hand or a foot, the wound is cauterised with the same intention. Cauterisation in such cases is a matter of obligation.

Abu Zubayr relates:

"I saw Ibn Umar one day, and he was branding the forehead of a man who had a slight facial palsy."

Now, facial palsy is caused by diseased matter which is thick. It is classified as being one of the chronic diseases, and the diseased matter which produces it cannot be dissolved by any medicine. Thus, in these circumstances, branding is the best way of treating,

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Sprains, Fractures and Bites

Sprains

The way to treat a sprain is by evacuating the blood, leaving the muscle tissue intact, and applying ice.

It has been related by Jabir:

"I once cupped the Prophet of Allah (peace and blessings of Allah be upon him) because of a sprain from which he was suffering." Abu Duwud has also transmitted this hadith.

A sprain is defined as being a weakness where there is no fracture or dislocation of the bones. Treating a sprains also involves strengthening the surrounding area rubbing on an ointment made from sesame leaves and myrtle which have been mixed together in a bowl.

Fractures

Al-Jabir said:

"Ali (may Allah be pleased with him) broke one of the bones in his forearm, so I set it. I asked the Prophet of Allah (peace and blessings of Allah be upon him) "put

forming a clot in this manner is achieved by the use of common sense and by the permission of Allah - and surely no one can be blamed for resorting to caution in circumstances such as these.

Al-Khatib said: "The Prophet of Allah (peace and blessings of Allah be upon him) caused a dislocation in his right hand which otherwise would have been fatal."

And after amputating a hand or a foot, the wound is covered with the same ointment. Caution in such cases is a matter of obligation.

Abu Zuhayr relates:

"I saw the Umar one day, and he was branding the forehead of a man who had a slight facial palsy."

Now, facial palsy is caused by diseased matter which is classified as being one of the chronic diseases, and the diseased matter which produces it cannot be dissolved by medicine. Thus, in these circumstances, branding is the best way of dealing with it.

ointment on it, and carry on applying the ointment while the arm is in the splint until it has healed." (Ibn Majah).

Bites from Rabid Dogs

Rabies is a form of madness which occurs in dogs when their temperament becomes a splenic temperament.

The signs of rabies are: the eyes are red, the tongue hangs out of the mouth with a great deal of slobbering, the animal hangs its head down near to the ground, its ears are floppy, its tail droops between its legs, and its coat is dishevelled. The dog runs here and there continuously, staggering like a drunkard. It will attack anyone it sees. It hardly barks at all, but if it does, the sound is hoarse. Other dogs avoid it and will not share their food with it. It flees from water as soon as it catches sight of it.

If a rabid dog bites someone, the symptoms which occur in the person are almost exactly the same as those displayed by the rabid dog. The disease which then develops in the person is one of the most terrible diseases there are. The person is terrified by water whenever he sees it. He flees in fear from anyone whom he sees or who approaches him. If he looks at himself in a mirror, he sees the face of a dog.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"If a rabid dog has put its nose into one of your pots, then wash the pot seven times, including once with earth."

Another version of this hadith goes:

".....seven times the first being with earth."

This is a very sound hadith, because the rabies poison is transmitted through the saliva----so when a dog thrusts its nose into a container, the poison finds its way into the container along with the saliva, just as it found its way into the body when

it was bitten. The diseased matter in the saliva would have the same effect on anyone who ate from that container as it would on anyone who had been bitten. And that is why *the Prophet of Allah* (peace and blessings of Allah be upon him) told people to wash any container into which a rabid dog has dribbled, in order to prevent any chance of harm. Such was the concern that the Prophet (p.b.u.h.) had for his community.

Anyone who has been bitten by a rabid dog begins to be afraid of water after an interval of one to two weeks, up to six months. If there is some doubt as to whether or not the dog which inflicted the bite is rabid, take a piece of bread and sprinkle some of the blood that runs from the bite onto it, and then give it to another dog to eat. If it eats the bread, then the dog which bit the person is not rabid, but if it refuses to eat the bread, then the first dog is rabid.

As regards treatment, the site of the bite must first be excised, and then cupping should be used. A very strong suction must be created, and care should be taken to ensure that the wound remains open, so that the diseased matter can exit. The patient should be given barley, and young kids' meat to eat, and should be made to rest.

Sometimes the person who has been bitten will pass tiny lumps of extraordinary looking flesh in his urine, which look a little like tiny dogs!

It is most necessary for the person who sucks the air out of the cups during the cupping to rub his mouth with rose oil just before he starts sucking.

وَمَا يَنْفَعُ الْبَشَرَ مِنْ شَيْءٍ إِلَّا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ
وَمَا يَضُرُّهُمْ مِنْ شَيْءٍ إِلَّا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ
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Snake Bites

Whoever has been bitten by a snake must be deprived of sleep because during sleep the poison penetrates deep into the body. Cups should be applied to the site of the bite and the air sucked out exactly as just described above. Blood letting is beneficial if the poison has spread throughout the body, but it is of no use in the early stages.

Scorpion Stings

There are two conditions that result from a scorpion sting, one hot and the other cold.

In both cases, the treatment is to split open the scorpion, apply it to the site of the sting, and bind it there very tightly. Make the patient eat hazel nuts and orange pips. This has been proved through experience.

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It has been related in a hadith by Ibn Mas'ud that the Prophet of Allah (peace and blessings of Allah be upon him) was doing the prayer once, and while he was in **sajda** (prostration), a scorpion stung him on the finger and then hurried away. The Prophet (peace and blessings of Allah be upon him) said:

وَمَا يَنْفَعُ الْبَشَرَ مِنْ شَيْءٍ إِلَّا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ
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Anyone who has been bitten by a rapid dog begins to be afraid of water after an interval of one to two weeks, up to six months. If there is some doubt as to whether or not the dog which inflicted the bite is rapid, take a piece of bread and spread some of the blood that runs from the bite onto it, and then give it to another dog to eat. If it eats the bread, then the dog which bit the person is not rapid, but if it refuses to eat the bread, then the first dog is rapid.

As regards treatment, the site of the bite must first be excised, and then cupping should be used. A very strong suction must be created, and care should be taken to ensure that the wound remains open, so that the diseased matter can exit. The patient should be given barley, and young kids' meat, to eat, and should be made to rest.

Sometimes the person who has been bitten will pass tiny lumps of extraordinary looking flesh in his urine, which look a little like tiny dogs.

It is most necessary for the person who sucks the air out of the cups during the cupping to rub his mouth with rose oil just before he starts sucking.

لَعَنَ اللَّهُ الْعَقْرَبَ مَا تَدَعُ مُصْلِيًا وَلَا غَيْرَهُ أَوْ نَبِيًّا وَغَيْرَهُ ثُمَّ
دَعَا بِمِلْحٍ وَمَاءٍ فَجَعَلَهُ فِي إِنَاءٍ ثُمَّ جَعَلَ يَصُبُّهُ عَلَى
اصْبَحِيهِ حَيْثُ لَدَعْتُهُ وَيَسْمَعُهَا وَيَعُوذُ بِهَا بِالْمُعَوَّذَتَيْنِ

"Many the curse of Allah be on the scorpion, which has not respect for the Prophets, nor any one else."

He was then treated with draughts of salt and water, and they soaked the place where he had been stung in salt and water. Then they recited Surah al-Ikhlās (Qur'an 112) and the last two Surah (Qur'an: 113 and 114), until the swelling went away. This account has been transmitted by Ibn Ali Shayba.

A Supplication for Protection during the Night

Whoever recites the words of Allah in their entirety (i.e. the whole of the Qur'an) when night falls, will be protected by Allah from all harmful creatures because of that. Such a person can not be harmed by scorpions until after the day has safely dawned.

Similarly, whoever of the Believers makes this du'a (supplication) when the night comes.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

"In the Name of Allah, with whose Name nothing in the earth or in the heavens can be harmed, and He is the Hearing, the Knowing",----

can not be harmed before the following morning comes.

Avoiding Pests at Night

It once used to be the custom of physicians to keep cats, storks, peacocks and hedgehogs in their homes (to get rid of pests), and to light lamps and lanterns in their houses at night, so that flying insects would fly into them. All these measures were taken in order to prevent the harm that such pests can do.

The Prophet of Allah (peace and blessings of Allah be upon him), was different to such people, for he said:

إِذَا بَمْتُمْ فَأَظْفِقُوا سَرَاجَكُمْ

"When you go to sleep, put out your lamps."

And he also said:

لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ

"Do not leave a fire alight in your house while you are asleep."

He also said:

إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوُّكُمْ فَإِذَا بَمْتُمْ فَأَظْفِقُوا هَاعَنَكُمْ

"Fire is your enemy, so put it out when you are sleeping."

All these ahadith are sound.

The Prophet of Allah (peace and blessings of Allah be upon him) also told us to protect ourselves from the evil of what He has created (Qur'an 113:2), by reciting all of the

words of Allah (i.e. all of the Qur'an), and by reciting the Ayat al-Kursi:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah---there is no god but him, the Living the Eternal
Neither slumber nor sleep overcome Him.

To Him belongs whatever is in the heavens
and whatever is on the earth.

Who is there who can intercede with him,
except with His permission?

He knows what is in front of them
and what is behind them,
while they encompass nothing of His knowledge
except what He wills.

His seat is the extent of the heavens and the earth,
and He is never weary in preserving them,
and he is the High, the Mighty, (Qur'an 2:255)

Hadrat Ayesha (may Allah be pleased with her) said:

"When the Prophet of Allah (peace and blessings of Allah be upon him) was going to bed, he used to put both of his hands together with the palms facing up and blow on them. Then he would recite the surah which below,

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

'Say: He is Allah, the one

Allah The Eternal, Absolute

He begetteth not, Nor is He begotten

And there is none like unto Him

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Say I seek refuge with the Lord of the Dawn,

From the mischief of created things, from the mischief of Darkness as it over spreads.

From the mischief of those who blow on Knots;

And from the mischief of the envious one as he practises
envy.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

Say I seek refuge with the Lord and Cherisher of Mankind

The King (or Ruler) of Mankind, The God (or Judge) of Mankind from the mischief of the Whisperers (of Evil) who withdraws (after his Whisper)

Who Whispers into the hearts of Mankind among Jinns and among Men.

Then he would rub as much of his body as he could

words of Allah (i.e. all of the Qur'an), and by reciting the Ayat al-Kursi:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

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He begetteth not, Nor is He begotten

And there is none like unto Him

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا بَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Say I seek refuge with the Lord of the Dawn,

From the mischief of created things, from the mischief of Darkness as it over spreads.

From the mischief of those who blow on Knots;

And from the mischief of the envious one as he practises envy.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

Say I seek refuge with the Lord and Cherisher of Mankind

The King (or Ruler) of Mankind, The God (or Judge) of Mankind from the mischief of the Whisperers (of Evil) who withdraws (after his Whisper)

Who Whispers into the hearts of Mankind among Jinns and among Men.

Then he would rub as much of his body as he could

with his palms, beginning with his head and face and the front of his body." (Ibn Majah)

He would do this three times. On this everyone is generally agreed.

Blowing is similar to spitting, but it is without any saliva--for spittle contains saliva. And yet the opposite has been asserted.

Hadrat Ayesha (may Allah be pleased with her) was asked about how the Prophet of Allah (peace and blessings of Allah be upon him) blew, and she replied:

"It was like when people spit out raisin pips."

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever recites the last two ayat of Surah al Baqara at nightfall---this will be enough for him."

اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ بِاللّٰهِ
وَمَلٰئِكَتِهٖ وَكِتٰبِهٖ وَرُسُلِهٖ لَا نَفَرَقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ
وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ لَا يُكَلِّفُ
اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذْنَا اِنْ نَسِيْنَا اَوْ اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا
حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طٰقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَغُفْرٰنَكَ وَاَرْحَمْنَا اَنْتَ مَوْلَانَا فَانصُرْنَا عَلٰى
الْقَوْمِ الْكَافِرِيْنَ

The Messenger believeth in what hath been revealed to him from his Lord, As do the men of faith, each one (of them) believeth in Allah. His angels, His books, and His Messengers, 'We make no distinction (they

say) between one and another of His Messengers. And they say: 'We hear, and we obey: (we seek) Thy forgiveness, our Lord and to Thee is the end of all journeys.

On no soul cloth Allah place a burden greater than it can bear. It gets every good that it earns. And it suffers every ill that it earns. (Pray) our Lord! Condemn us not if we forget or fall into error: our Lord! Lay not on us a burden like that which Thou didst lay on those before us. Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins. And grant us forgiveness. Have mercy on us. Thou art our Protector grant us victory over the unbelievers. (Q.2: 285-286)

On this there is general agreement. It is also said that this will be enough to give protection from every evil.

The Prophet of Allah (peace and blessings of Allah be upon him) used to say, (before going to sleep):

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تُبْعَثُ عِبَادَكَ

"O Allah, save me from your punishments on the Day of the Raising of Your slaves",

and when he awoke the morning, he would say;

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاْنَا بَعْدَ مَا مَاتْنَا وَاِلَيْهِ النُّشُوْرُ

"Praise be to Allah, who has given us life after death---and to Him we will be raised." (Nasa'i).

According to a well-known hadith, the Prophet of Allah (peace and blessings of Allah be upon him) told us to seek Allah's forgiveness before going to bed, and to glorify and praise Allah and to exalt Him. He also said:

اِذَا وُيْتُ اِلَى فِرَاشِكَ فَاقْرَأْ اَيَةَ الْكُرْسِيِّ فَاِنَّكَ لَنْ يَزَالَ عَلَيْكَ
مِنْ اللّٰهِ حَافِظٌ وَلَا يَقْرُبُكَ شَيْطَانٌ حَتّٰى تُصْبِحَ

"Recites the *Ayat al-Kursi* (Qur'an 2:255) at bed-time

you will be covered in the protection of Allah and no devil will come near you till morning." (Bukhari).

Thus the Prophet of Allah (peace and blessings of Allah be upon him) has pointed us in the direction of reciting these good and blessed and protecting words, instead of seeking protection in fire and pets. It is this way that he has provided us with protection in this world, by means of these good and blessed words.

And for us there still remains a reward in the next world, which comes to us by our having trusted him, and through his baraka.

The Plague

Usama Ibn Zayd asked Sa'd:

"What did you hear the Prophet of Allah (peace and blessings of Allah be upon him) say about the plague?"

He replied:

"The Prophet of Allah (peace and blessings of Allah be upon him) said:

الطَّاعُونَ رَجَزُ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ وَعَلَى مَنْ
كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بَارِضٍ فَلَا تَدْخُلُوا عَلَيْهِ وَإِذَا وَقَعَ
بَارِضٌ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ

"The plague is an impurity which was sent down on the Tribe of Israel and those who were before you. If you hear that the plague is in a place, then do not go there, but if the plague has already arrived and you are there, then do not try to run away from it." (Bukhari and Muslim)

This hadith from Anas (may Allah be pleased with him) is well known:

الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ

"Dying of the plague is, for all Muslims, to die a martyr."
(Bukhari and Muslim)

"Dying of the plague is death from pestilence."

This is what the author of *Al-Sahah fi'l-Tibb* wrote.

Buboes

'Bubo' is the name given to the fatal swelling caused by the plague which turns black and makes the surrounding areas go green. It usually occurs in the armpits and behind the ears.

Among what has been related by Hadrat Ayesha (may Allah be pleased with her), is this:

"A man struck down by the plague is a martyr."

I once asked, "What are the symptoms of some one who has caught the plague?" I was told,

غُدَّةٌ كَغُدَّةِ الْبَعِيرِ يَخْرُجُ فِي التَّرَاقِ وَالْإِبْطِ

"Swollen glands, like a camel's, appearing in the groin and armpits."

Ibn Sina said:

"If the eruptions occur in the soft tissue of the armpit, or behind the ear, then it is called the plague."

It is caused by corrupted, infected, poisonous blood, often mixed with blood-shot put, which goes to the heart. Its specific action is fatal. It produces fainting fits and palpitations. The red plague is less dangerous than the yellow plague. The real plague is the black plague, from which no one escapes. It makes pestilence grow worse.

Obeying the Command of the Prophet (p.b.u.h.)

There are two advantages in obeying the Prophet's command not to go near the plague, (peace and blessings of Allah be upon him). Firstly, no one will breathe corrupted and infected air and then fall ill. And secondly, no one will go near someone suffering from the plague, and so double the misfortune. That is why there are two commands. It has been transmitted by Abu Daw'ud that the Prophet (peace and blessings of Allah be upon him) said:

لَإِنْ مِنَ الْقَرَفِ التَّلَفُ

"After contact, destruction follows."

According to Ibn Qutayba, in using the word 'contact' the Prophet (peace and blessings of Allah be upon him) was indicating a person's drawing near the plague and pestilence; and his word, '.....then do not try to run away from it', indicate reliance on Allah and trust in Him.

It has been stated that the Prophet of Allah (peace and blessings of Allah be upon him) forbade movement towards the pestilence, because movement affects the constitution and weakens the faculties---which is supported by the words of Hadrat Ayesha (may Allah be pleased with her) when she said:

"Whenever the Prophet (peace and blessings of Allah be upon him) travelled to Madinah, he did not feel well."

This hadith is from Abu Bakr and Bilal. And if the faculties are weakened, and the constitution affected, then the effects of the pestilential air will be swifter.

As for the words of the Prophet (peace and blessings of Allah be upon him): ".....if the plague has already arrived and you are there, then do not try to run away from it", this is because when a devastating disease such as this comes to a land, it weakens everybody and has an effect on all of them, just in the same way that movement weakens all bodies---and so the disaster spreads. And that is the reason for the second part of what the Prophet (peace and blessings of Allah be upon him) said.

Hadrat Ayesha (may Allah be pleased with her) said:

"I asked the Prophet of Allah (peace and blessings of Allah be upon him), about the plague, and he said,

أَنَّهُ عَذَابٌ يَنْفَعُهُ اللَّهُ عَلَى مَنْ يَشَاءُ وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً
لِّلْمُتَوَمِّينَ لَبَسَ مِنْ أَحَدٍ يَقَعُ الظَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ
صَابِرًا مُّتَمَسِّبًا يُغْلَمُ أَنَّهُ لَا يُصَيِّدُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا
كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ

"It is a torture which Allah Almighty inflicts upon whomever He wishes. And for the believers, Allah has made it a mercy---for once there is an outbreak of the plague in a country, no one will patiently stay there unless he is aware that it will not touch him unless it has been decreed by Allah that his destiny is to die a martyr." (Bukhari).

It should be made clear that the 'plague' and 'the pestilence' are one and the same disease, and that it is a worldwide disease.

What causes the plague is spontaneous putrefaction---like stagnant water, which putrefies as a result of causes either from the earth---for example, from a dead soldier who has not

been buried---or from the heavens---for example, very little rain, or a shower of meteorites and stones. When the putrefaction occurs in the air, the humours also putrefy, and then it spreads throughout most of the creation and amongst most people, as far as is possible.

Tenesmus is very painful in this disease. It is said that 20,000 of the Tribe of Israel died from it in one hour, and others say 70,000. It is possible that these were the very first to experience its torments. And when Allah says: '**Have you not considered those who left their homes in their thousands fearing death....**', He was referring to the plague.

(Note: According to some commentators, this ayah refers to the flight of the Tribe of Israel with Musa, peace be on him, from Egypt to the Holy land.)

Al-Tamimi said that Sham (Syria) remained a place of safety from the plague until the last days of Ibn Marwan, especially Damascus and Jordan. It is said that the uncle of as-Saffah was once giving a speech in Damascus, and during it he said:

"Allah has been generous towards you all in our time by freeing you from the plague." And one of the audience called out: "Allah is too just to give us both you and the plague!"

According to Jabir Ibn 'Atik' there is a well known hadith that there are six kinds of martyrs: the martyr who dies fighting in the way of Allah, the martyr who is struck down by the plague, the martyr who is burned to death, the martyr who dies of pleurisy, the martyr who dies from the disease of the stomach, and the woman who dies a martyr during labour. This hadith has been transmitted by Abu Dawud, and is also to be found in the book called Al-Muwatta'.

It has been related that Abdar-Rahman ibn Auf said: 'I heard the Prophet of Allah (peace and blessings of Allah be upon him) say:

This hadith is from Abu Bakr and Bilal. And if the faculties are weakened, and the constitution affected, then the effects of the pestilential air will be swifter.

As for the words of the Prophet (peace and blessings of Allah be upon him): ".....if the plague has already arrived and you are there, then do not try to run away from it", this is because when a devastating disease such as this comes to a land, it weakens everybody and has an effect on all of them, just in the same way that movement weakens all bodies---and so the disaster spreads. And that is the reason for the second part of what the Prophet (peace and blessings of Allah be upon him) said.

Hadrat Ayesha (may Allah be pleased with her) said:

"I asked the Prophet of Allah (peace and blessings of Allah be upon him), about the plague, and he said,

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لِّلْمُؤْمِنِينَ لَنْ يَمُوتَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ فِيمَنْكَتُ فِي بَلَدِهِ
صَابِرًا مُّتَمَسِّبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا
كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ

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It has been related that Abdar-Rahman ibn Auf said: 'I heard the Prophet of Allah (peace and blessings of Allah be upon him) say:

"If the pestilence breaks out in a land while you are there, do not leave out of fear, and if you hear that it has broken out in a place, do not go there." This hadith has been transmitted by Bukhari and Muslim.

The pestilence ebbs and flows. Ibn Sina said:

"Whoever wishes to take precautions against the pestilence, should clean all waste moisture from his body. He should go hungry. He should not go to the public baths for a hot bath. He needs to rest, and must keep his humours from becoming agitated." For it is impossible to flee from the plague without movement, and all movement is weakening.

And so the medical meanings flash from the words of the Prophet of Allah (peace and blessings of Allah be upon him).

The story about Hadrat Umar Ibn al-Khattab (may Allah be pleased with him) is well known. When he left for Syria, he had an attack of epilepsy, so he returned to a village in the valley of Tabuk. This is said to be on the borders of the Hijaz, thirteen travelling stages from Madinah.

Al-Ghayla and Al-Azala

It has been related that Asma bint Yazid al-Ansariyya said, "I heard the Prophet of Allah (peace and blessings of Allah be upon him) say:

"Do not kill your children in secrecy, for practising *al-ghayla* (sexual intercourse with a woman who is breast-feeding) catches the rider and the throws him down from his horse." Abu Dawud and Ibn Majah transmitted this hadith.

It has been related that Hadama bint Wahab said, "I heard the Prophet of Allah (peace and blessings of Allah be upon him) say:

لَقَدْ هَمَمْتُ أَنْ أَنْهِيَ عَنْ الْغَيْلَةِ

"I had intended to forbid the practice of *al-ghayla*, but when I observed the Romans and the Persians, I saw that their children are subjected to *al-ghayla* and are not harmed by it at all."

Then they asked the Prophet of Allah (peace and blessings of Allah be upon him), about practising *al-azala* (coitus interruptus) and he replied:

"That is killing your children in secrecy, and it is referred to in the ayah",and when the baby girl who was buried alive is asked for what sin she was killed....." (Q. 81:8-9). Muslim transmitted this hadith.

Imam Malik has stated that the practice of *al-ghayla* is when a man goes into his wife while she is suckling. A child is said to catch *al-ghayla* when the mother has intercourse while she still suckling, and when a woman is suckling and becomes pregnant, her milk is also said to catch *al-ghayla*. Milk like this will 'throw down' the baby---that is, it will affect it and harm it, because this milk has been corrupted by the waste matter from the menstrual blood. When a woman is pregnant, and when she is suckling, her monthly periods cease. When she is pregnant, the best elements in the blood become food---that is, become nourishment---for the foetus, and the rest---which is the corrupted part---passes to the breasts. Similarly, when she is suckling, all the menstrual blood passes to the breasts and is converted into milk for the nourishment of the baby. And that is why the Prophet of Allah (peace and blessings of Allah be upon him), said, "Do not kill your children in secrecy....", for practising *al-ghayla* throws down the child. In other words, the

effects of that corrupted nourishment stay with a man up to puberty and manhood, and if he is challenged to a test of strength in a duel, then he will be overwhelmed in the struggle, because he is weaker than the other man.

As for the words of the Prophet of Allah (peace and blessings of Allah be upon him), "I had intended to forbid the practice of *al-ghayla*....", this prohibition would have been a matter of expediency. In the end, he did not forbid it, because he was aware of the harm that comes to a man from total abstinence and from struggling to control his sexual desire. And he was also aware that the children of the Persians and the Romans were not harmed by it.

As regards the practice of *al-azala*, it is halal if both people agree to it.

Jabir said, "We practised withdrawal before ejaculation during the time of the Prophet of Allah (peace and blessings of Allah be upon him) and the Qur'an permitted this."

And Mualim said: "We were practising *al-azala*, and when the Prophet of Allah (peace and blessings of Allah be upon him) came to hear of this, he did not forbid it. Indeed, he also said, "there is no self that will be reassured on the Day of Rising, that will not be reassured by the fact that this was permitted." (Ibn Majah).

Hadrat Umar (may Allah be pleased with him) said:

"The Prophet of Allah (peace and blessings of Allah be upon him) forbade the practice of *al-azala* with a free woman, unless she consents to it." (Ibn Majah).

It is also halal for a woman to take medicine in order to stop the menstrual flow, provided that she is sure that it will not do her any harm. This is the view of Ahmad in his book of sound ahadith. However, there is a group among the followers of Shafe'i who reject this, saying that it is haram for her, because

it will stop her having children. However, as far as the woman is concerned, that decision rests with the man.

The Evil Eye

The following hadith has been related by Umm Salama:

"The Prophet of Allah (peace and blessings of Allah be upon him) noticed a maid-servant in his house who had a darkness in her face, and the Prophet remarked, Leave her alone, for she has the eye in her." (Bukhari and Muslim)

Please note that when someone says 'the eye', he means 'the evil eye', and that when someone says, 'so and so has the eye', he means that so-and-so has been harmed by the look from a jinn.

It has been related by Abu Hurairah (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said:

الْعَيْنُ حَقٌّ

"The evil eye exists." (Bukhari)

The Prophet of Allah (peace and blessings of Allah be upon him) used to seek protection in Allah for Hassan and Hussayn from every shaytan and all poisons and any evil eye." (Nasa'i)

Please note that the word 'al-hama' has a plural form 'al-hawam' and means 'everything that is lethally poisonous', like snakes, for example. The word may also be used to describe things which are not fatal, as is demonstrated by his saying to Ka'ab.

"Do the insects--- 'al-hawam'--- hurt you or your head?"

And as for the words, 'evil eye' or 'has the evil eye in her', these include any thing which has a bad effect on anyone who looks at it.

Hadrat Ayesha (may Allah be pleased with her) has related the hadith that the Prophet of Allah (peace and blessings of Allah be upon him) used to tell her to recite invocations as a protection against the evil eye. This hadith is agreed on by everyone.

Hadrat Ayesha (may Allah be pleased with her) has also reported that the Prophet of Allah (peace and blessings of Allah be upon him) told:

"Anyone who had been possessed by the evil eye to do wudu (ablution), in order to wash away the eye." (Abu Dawud)

It has been related by Ibn 'Abbas that the Prophet, (peace and blessings of Allah be upon him) said:

"The evil eye exists. If anything ever existed before time began, then it was the evil eye. And if you have been possessed by the eye and need a ghusl, then have a ghusl."

(Muslim and Tirmidhi)

Isma has given an explanation of his words (peace and blessings of Allah be upon him), "need a ghusl". It means: If any one of you is struck by the evil eye and asks for water in order to do **wudu**, then his request should be granted. And whoever is struck by the evil eye should wash his face, his hands, his elbows and knees and the tips of his feet, and what his underwear covers. He should collect the water that he has used in a container and then pour it over the one who possesses the evil eye. Then he should turn the container upside down behind him on the ground. It is said that this pouring the water over him will counter act the effects of the eye, and that he will be cured by the permission of Allah Almighty. This is what Imam Malik says in his *Al-Muwatta'*.

Ahmad al-Malik was asked, "What does 'what his underwear covers' mean?" He replied, "The parts of the body which are next to the underwear." Abu Dawud said, "I asked Ahmad 'what ayat should be recited as a protection against the evil eye?' he replied, 'It is a question of not being concerned with it'."

And he added, 'One group of the commentators on the Qur'an have interpreted this eye, 'and those who reject almost strike you with their glances.....' (Q. 68:51), as meaning that they direct the evil eye at you."

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"If any one of you sees something that he admires, either in himself or amongst his possessions, then he should ask that it be blessed."

And again, he said:

"Whoever sees something that he admires, should say:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

'Masha' Allah-la quwwata illa billah'-----

"What Allah wants-----there is no power except from Allah."

And it has also been related about him (peace and blessings of Allah be upon him) that if he feared that something might be struck by the evil eye, he would say:

"May Allah bless it, and may no harm come to it."

Also, Abu Sa'id (may Allah be pleased with him) said that the Prophet of Allah (peace and blessings of Allah be upon him) used to seek refuge in Allah from the jinn and from the evil eye. This has been transmitted by Tirmidhi.

Please note that as regards the word '*as saf'ah*' (used in the account about the maid-servant), this means a black mark on the face. Al-Asma'i says that it means a reddish black mark. Ibn Halawia says that '*as-safa'ah*' means someone who is mad. In his book on the eye, he defines the disease as displaying both darkness and paleness in the face.

Hadrat Ayesha (may Allah be pleased with her) said:

أَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرَ أَنْ نَسْتَرْقِيَ مِنَ
الْعَيْنِ

"The Prophet of Allah (peace and blessings of Allah be upon him) permitted people to recite ayat in order to resist the evil eye." (Bukhari and Muslim).

According to Amran Ibn Hasbayani, it has been related in a hadith that he (peace and blessings of Allah be upon him) said that all recitations are effective as a remedy against the evil eye and against venom. This has been transmitted by Bukhari and Ibn Majah.

Please note that the word used for venom---'al-ham'----means in this context the poison which comes from any poisonous creature. The sting from a scorpion, or from a wasp, are both called 'al-ham!'

There is an agreed hadith that the Prophet of Allah (peace and blessings of Allah be upon him) recited some words for a man in pain.

It has been related by Anas (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) permitted people to recite ayat against the evil eye, and against any rodent ulcer----'an-namlah'----means an ulceration which occurs on the forehead.

Some physicians have incorrectly stated that whoever has the evil eye directs a poisonous energy with his glance which makes contact with the eye of someone else, and there by inflicts harm. It is said that if the look of some snakes falls on a human being, then that person will die.

According to the **Shariah** it is said that whoever has the evil eye should do ghusl for the person who has been affected by it. According to the hadith of Ibn Shihab, from Ibn Sahl Ibn Hunayf, when the Prophet of Allah himself came across it (peace and blessings of Allah be upon him) he commanded the man who had the evil eye to do a ghusl and then pour the water

from it over the man who had been affected. This has been transmitted by Imam Malik in his *Al-Muwatta'*.

So you should know that reciting ayat and wearing talismans (containing written from the Qur'an) are indeed effective, if they are acceptable to the patient, and accepted by him with his consent as a means of effecting a cure. Reciting ayat and wearing talismans are a form of seeking refuge in Allah in order to protect health, just in the same way that medicine is taken for that purpose. The form of incantations which are blameworthy are those which are in Arabic and whose meaning is not known---but if the meaning of the words is understood, then the practice is acceptable.

It has been related that 'Awf bin Malik asked about this matter, "Do you mean, 'as we used to do in the days of the **Jahiliyya**?" And they said, "O Messenger of Allah what do you say about this?" And he (peace and blessings of Allah be upon him) said, "Recite your verses to me." And after he had heard them, he said, "They are all well and good---provided that there is never any suggestion of **shirk** in them." This account has been transmitted by Muslim.

In another version, it has been related that a man was brought before the Prophet of Allah (peace and blessings of Allah be upon him) and he said, "O Messenger of Allah, is it true that you have forbidden the recitation of ayat? I once recited an ayah to cure a scorpion sting." And the Prophet of Allah (peace and blessings of Allah be upon him) replied,

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعُ أَخَاهُ فَلْيَنْفَعْهُ

"Whoever among you is able to help his brother, should indeed do so." This has been transmitted by Muslim.

So what is not permitted is the use of magical charms---or perhaps it could be said that once the prohibition was absolute, but then it was later modified.

Shifa bint 'Abdullah said, "the Prophet of Allah (peace and

blessings of Allah be upon him) entered the tent when I was there with Hafsa (may Allah be pleased with her) and he said to me, 'Teach her the talismans for protection against herpes', --in the same way that I had taught her to write." Abu Dawud has transmitted this. It will also be noted that this hadith inform us that women are permitted to be taught how to write.

This hadith comes from Hadrat Ayesha (may Allah be pleased with her):

"Whoever people used to come and complain about something like an ulcer or a wound, the Prophet of Allah (peace and blessings of Allah be upon him) would put his forefinger in the dust, and he would raise it and say:

"In the Name of Allah, when the dust of our earth is mixed with the spittle of some of us, it will cure our sick, by the premission of our Lord." There is general agreement about this hadith.

The words 'dust of our earth' were used because the constitution of dust is cold and dry, and it acts as a desiccant for anything that is wet. Now ulcers and wounds contain great deal of wetness within them, which prevents the faculties from functioning properly, which in turn hinders swift healing. And as for the words 'the spittle of some of us'---that is, our saliva-this means that if some saliva is mixed with dust and allowed to dry, and this is then applied to ulcers or wounds, then they will heal, by the permission of Allah. there are many ahadith on this subject.

As regards reciting ayat from the Qur'an, it has been related that Hadrat Ali (may Allah be pleased with him) said:

خَيْرُ الدَّوَاءِ الْقُرْآنُ

"The best medicine is the Qur'an." (Tirmidhi)

Allah Almighty says:

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"And we have revealed in the Qur'an that which is a healing and a mercy to the believers..... "(Q. 17:82)

The word 'in' does not refer to certain parts only, but the meaning is that everything which has been revealed in the Qur'an heals. The Qur'an heals physical diseases, if it is used for that purpose, just as it cures error, ignorance, and doubt. It gives guidance to whoever is lost and bewildered; it cures the heart by removing ignorance from it. You should realise that healthy bodies belong to healthy hearts. If you make sure your heart is healthy, then your body will also be healthy. The Prophet of Allah (peace and blessings of Allah be upon him) said:

إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ أَكْسَرُ كُلِّهِ

"There is in the body a lump of flesh, and if this lump of flesh is healthy, then the whole body will be healthy...." This is a hadith.

Hadrat Ayesha (may Allah be pleased with her) is reported to have said:

"Whenever any member of the Prophet's household was sick, he used to recite the last two surahs of the Qur'an over him or her." (Ibn Majah).

A hadith has been transmitted by Dar Qatni in his *compendium of Authorities*, which states, quoting Ibn 'Abbas, that the Prophet (peace and blessings of Allah be upon him) said:

Whoever suffers from toothache should put his finger on the tooth and recite the ayah:

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۝

"And He is the one who has brought you into being from a single self, and (has given you) a place to stay and a

place of rest: We have indeed made the signs clear for people who understand." (Q. 6:98)

If some words have been given special properties, and are beneficial by the permission of Allah, then what do you think about the actual words of Allah Almighty Himself? Ahmad wrote:

"If words from the Qur'an are written down on something, and then washed off, and then what has been washed off is drunk, that is all well and good. Again if someone writes down a passage from the Qur'an, and then puts it inside a container, and then tells a sick person to drink from it--or even if he only recites something from the Qur'an over the container, and then the sick person drinks from it---this too is well and good. Similarly, if someone recites something from the Qur'an over some water, and then sprinkles this water over a sick person---or in the case of a difficult labour, if someone writes something down from the Qur'an, and then makes the woman drink it---all this is well and good."

It has been related by Ibn 'Abbas, "If a woman finds difficulty in giving birth, she should take a clean container and write the following ayat inside it:

كَانَهُمْ يَوْمَ يَرُونَ مَا يُوْعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ

.....On the Day when they see what they were promised, it will seem as if they had only lingered there for an hour of the day..... (Q. 46:35)

And also this ayah:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ

There is certainly a lesson (in their story) for people who have understanding.... (Q. 12:111)

This writing should then be dissolved in water; and the woman given the mixture to drink, as well as having some of it poured over her abdomen.

According to the *Ahadith of Muhanna*, Ahmad once gave a fatwa that it is halal to free someone who has been bewitched from the spell by using any form of medicine, and that it is quite possible to break a magical spell. For when the Prophet of Allah (peace and blessings of Allah be upon him) had a spell put on him, he repelled it and free himself, and this freeing himself was accomplished through using medicine.

In everyday language, the word 'spell' means effecting a change in the form of a thing. Thus when we say, "What has bewitched you like this?", we mean, 'What has brought about this change in you?'

The word "spell" is also used to describe being completely fooled---while, on the other hand, the one who makes the spell may be a very clever person.

Now spells may take the form of amulets containing written verses, or spells that are woven, or words that are spoken over a person by spell binder, or words written down by him---by which means an effect is produced in the body of the person who has been bewitched, or in his heart, or indirectly through his mind. In fact by these means, a man can be killed, or be made to fall ill, or even separated from his womenfolk. Magic can indeed come between a man and his wife, and make them hate each other, and destroy their love for each other.

Hadrat Ayesha (may Allah be pleased with her) said:

"I once used to imagine that the Prophet of Allah (peace and blessings of Allah be upon him), had done something which he had not in fact done. I seek refuge in Allah from this, and His mercy."

(Nasa'i)

It was once said to Ahmad: "Physicians maintain that nothing can enter a human being--- meaning by that, any of the inhabitants of the earth." He replied, "That is sheer nonsense, for the Prophet of Allah (peace and blessings of Allah be upon

him) said, "Truly Shaytan runs inside a human being just as his blood runs inside him."

Use of Amulets

Ahmad wrote that wearing amulets is extremely disliked. He said, "Whoever wears amulet comes to depend on it." It has been related by Harab that he once discussed this matter with Ahmad: "I said, 'is there anything in the Qur'an, or anywhere else, about wearing amulets?' and Ahmad replied, 'Ibn Mas'ud hated them'. He also quoted the words of 'Ayesha (may Allah be pleased with her) and of some other women, saying that they did not oppose this practice. Ahmad himself was far from being strict about it."

The following hadith has come from 'Abdullah Ibn Umar: "If any one of you suffers from sleeplessness, he should say, 'I seek refuge in the perfect words of Allah from His anger, and from the whisperings of the **shayatin**, and from their presence', These words will certainly not fail you."

'Abdullah Ibn Umar used to teach these words to his children when they were growing up, and while they were still young, he would write them down as a text and hang it round their necks. Abu Dawud and Tirmidhi have transmitted this hadith. These are his very words---and Tirmidhi has commented, "This is strange, but it is true." This hadith has also been transmitted by Nasa'i in his *Al-Yawm wa'l-layla*.

As regards the view that the use of amulets is abhorrent and should be avoided, the justification for this depends on the degree to which trust is placed in their intrinsic power to do good or harm, and the degree to which the words are not understood---- and we have already discussed this above.

As regards the technique of effecting healing by using

recitation, which is known as 'an-nushre'----that is, when verses are recited over some water, which is then left out and used by a sick person for washing himself---Ahmad used to say "Ibn Mas'ud hated that."

Abu Dawud said in his book called *Kitab al-Marasil bi Ishnadihi*: "asked al-Hassan about the Practice of using such charms, and he replied, the Prophet of Allah (Peace and blessings of Allah be upon him) told me that this is from the work of shaytan." And the same hadith has been related by Jabir

Spiritual Remedies

Abu Hurairah (may Allah be pleased with him) said:

"The Prophet of Allah (Peace and blessings of Allah be upon him) saw me while I was trying to sleep, and I was writhing about with a pain in my stomach. He said, 'Is your stomach giving you pain?' and I answered, 'Yes, O Messenger of Allah. And then he said,

'Get up and pray, for truly there is healing in the prayer.'
This has been transmitted by Ibn Majah.

Please note that the words that the Prophet of Allah (Peace and blessings of Allah be upon him) used, were in Persian, meaning, 'Do you have a pain in your stomach?' the Persian word '*shikam*' is the same as the Arabic word '*gatan*', and '*dard*' is the same as '*waja*'.

As regards the above hadith, the wise say that there are two things to be learnt from it. The first is that the Prophet of Allah (Peace and blessings of Allah be upon him) could speak Persian, and the second is that the prayer cures pain in the heart, in the stomach, and in the bowels.

In the same way, we can deduce three principles: Firstly, there is the divine command to worship Allah. Secondly there is a psychological aspect to this ---that is, that the one who is suffering will forget about his pain while he is praying, so that the intensity of the pain will diminish, until finally his energy will overcome the pain and remove it altogether. And thirdly, it

shows us that the best doctor is the one who uses every kind of tactic in order to strengthen the faculties. At one point he will increase strength through food, and at another, by provoking joy and grief, or even hope and fear. And prayer is the best of them all if a person is engaged in worship, then he will experience apprehension, fear, hope, uncertainty, and love. And when his attention turns to the next life it will strengthen his faculties, delight his heart, and, by these very means, drive out disease.

It has been related from some source that a child of Ali (may Allah be pleased with him), once had an abscess. No one dared to make the incision that was needed. So his family let him go to do the prayer---and then they were able to make the incision, for he was so absorbed in the prayer that he did not pay them any attention.

Abu Ayyub used to tell his family to keep quiet in the house when he was there---but when he was doing the prayer, he used to permit conversation, saying, "I cannot hear you talking while I am doing the prayer." Once a wall of the mosque fell down while he was doing the prayer, and it did not even distract him.

Doing prayer is something natural, as it benefits both the mind and the body---for it includes standing, bowing, and prostrating, as well as being still, tranquillity, piety, worship, submission, abasement of the self, and other elements. Thanks to all this, the joints of the body are moved and relaxed, as well as most of the organs---and especially the stomach and the bowels. How powerful the effect of all these things is in helping to move the two impurities (urine and faeces) along, and to speed up the departure of food from the stomach.

Al-Muwaffaq 'Abdal-Latif said in his book called *Kitab al-Arba'in*: "I once saw a group of idle, common, people who were nevertheless all enjoying good health, so I made enquiries as to why this was so, and learned that they often prayed, and that they did the prayer at night especially---so finally I said to

myself, 'how very beneficial prostrating is for those who suffer from colds and catarrh!'"

Indeed prostrating is most effective in clearing the nasal passages when they are blocked, and how beneficial prostrating is in helping to expel the two impurities by speeding up the passage of food from the stomach and the bowels, and in moving waste matter along with it, until it is excreted---for in some stomachs there is food piled up on food, and one meal falls upon the one that was eaten before it. Furthermore, doing the prayer often gives pleasure to the one who is doing it, as well as expelling bad thoughts and putting out the fire of anger. Doing the prayer makes one humble before Allah and tolerant of others. Doing the prayer softens the heart, and it makes forgiveness treasured and revenge abhorrent to a person.

It often happens that while doing the prayer, a correct opinion surfaces, and the way to conduct one's affairs properly, or a well-considered answer, become apparent. Often a worshipper remembers during the prayer what he had forgotten earlier. Doing the prayer makes a person reflect on his beginning and on his end, and on how he stands in this world, and in the next. It will remind him of his own reckoning, especially if he stands in prayer for a long time, and especially during the night---when eyes are lowered, and voices are hushed, and the influence of the lower world is weakened, and the thirst of the flocks has been quenched, and the influence of the world of the spirits is greater, and gloomy thoughts are transformed into joyful ones. This is what the Prophet of Allah (Peace and blessings of Allah be upon him) meant when he said, "O Bilal, let us take rest in prayer!" And again, when he said, "I find my comfort in doing the prayer, because it is from this that a person is given pleasure, and the pleasure that comes from it brings comfort--- and because doing the prayer contains all that is excellent in both this world and the next."

So it is from the prayer that the best of this world and of the next is derived. It is from the prayer that strength, which flows from the blessed vision of Allah, the Creator, springs---and that

shows us that the best doctor is the one who uses every kind of tactic in order to strengthen the faculties. At one point he will increase strength through food, and at another, by provoking joy and grief, or even hope and fear. And prayer is the best of them all if a person is engaged in worship, then he will experience apprehension, fear, hope, uncertainty, and love. And when his attention turns to the next life it will strengthen his faculties, delight his heart, and, by these very means, drive out disease.

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It often happens that while doing the prayer, a correct opinion surfaces, and the way to conduct one's affairs properly, or a well-considered answer, become apparent. Often a worshipper remembers during the prayer what he had forgotten earlier. Doing the prayer makes a person reflect on his beginning and on his end, and on how he stands in this world, and in the next. It will remind him of his own reckoning, especially if he stands in prayer for a long time, and especially during the night---when eyes are lowered, and voices are hushed, and the influence of the lower world is weakened, and the thirst of the flocks has been quenched, and the influence of the world of the spirits is greater, and gloomy thoughts are transformed into joyful ones. This is what the Prophet of Allah (Peace and blessings of Allah be upon him) meant when he said, "O Bilal, let us take rest in prayer!" And again, when he said, "I find my comfort in doing the prayer, because it is from this that a person is given pleasure, and the pleasure that comes from it brings comfort--- and because doing the prayer contains all that is excellent in both this world and the next."

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is why doing the prayer drives out everything to do with sickness and illness from the body, and reveals a person's true nature to him, so that he strives to perfect what is already good, and to abandon whatever is bad.

Sahil bin Sa'd has related this:

"The Prophet of Allah (Peace and blessings of Allah be upon him) spat into the eye of Ali (may Allah be pleased with him), when he was suffering from ophthalmia, and asked for Allah's blessings on him----and Ali was cured."

Bukhari and Muslim have transmitted this hadith.

Indeed this section falls short in describing the virtues of prayer. And Allah knows best.

It is said that a man complained to the Prophet of Allah (Peace and blessings of Allah be upon him) about having pain in his eyes, and the Prophet of Allah (Peace and blessings of Allah be upon him) replied,

"Rest your gaze on the Holy Book."

It is said that a certain man complained to the Prophet of Allah (Peace and blessings of Allah be upon him) about the hardness of his own heart, and the Prophet replied, "Stroke the head of an orphan, and give him something to eat." The same complaint was once made to Abu Dawud, who said, "Visit the sick, go to funerals, and visit graves."

Al-Maruzi said, "It has been related by Ahmad, 'I once had a fever and a man wrote the following talisman as protection against fever for me:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ
 قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ وَأَرَادُوا بِهِ كَيْدًا
 فَجَعَلْنَاهُمْ الْأَخْسَرِينَ اللَّهُمَّ رَبَّ جِبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ
 أَشْفِرْ صَاحِبَ هَذَا لِكِتَابِ بِحَوْلِكَ وَقُوَّتِكَ وَجَرِّوْنِكَ إِلَهُ
 الْحَقِّ آمِينَ

In the name of Allah, the Merciful, the compassionate." (Q.27:30) by the Name of Allah----by Allah Himself----and I bear witness that Muhammad is the Messenger of Allah--'O fire, be coolness and peace on Ibrahim' and they wanted to trap him, We made them the greater losers" (Q. 21:69-70)---O Lord of Jibril, Mikail and Rafail, cure whoever possesses this writing by Your might and by your power and by your strenght---O Lord of the truth---Ammin----so be it."

Uthman Ibn Abi al-Asi said, "A man complained to the Prophet of Allah (Peace and blessings of Allah be upon him) of a pain that he had felt in his body ever since he had embraced Islam, and the Prophet said to him in reply,

'Put your right hand on the place where the pain is, and say, seven times,

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا جِدْتُ وَأَحَاذِرُ

"I seek refuge in the power of Allah and in His might from the evil that I find and feel." (Muslim).

Khalid Ibn Walid said, "O Messenger of Allah, I cannot sleep at night because of my insomnia," and the Prophet (Peace and blessings of Allah be upon him) replied, "When you go to your bed to sleep, then say:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظَلَّتْ وَرَبَّ الْأَرْضَيْنِ وَمَا أَقَلَّتْ وَرَبَّ الشَّيْطَانِ وَمَا أَظَلَّتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَطْفِئَ عَلَيَّ عَزَّ جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا أَنْتَ

"O Allah, Lord of the seven heavens and whatever they cover, and Lord of the seven earths and whatever they contain, and Lord of the shaytin and whomever they mislead, be my Protector against all the evils of Your creation if any one of them oppresses me or overwhelms

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Al-Maruzi said, "It has been related by Ahmad, 'I once had a fever and a man wrote the following talisman as protection against fever for me:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ
قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ وَأَرَادُوا بِهِ كَيْدًا
فَجَعَلْنَاهُمْ الْأَخْسَرِينَ اللَّهُمَّ رَبَّ جِبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ
اشْفِ صَاحِبَ هَذَا الْكِتَابِ بِحَوْلِكَ وَقُوَّتِكَ وَجَبَرَتِكَ إِلَهَ
الْحَقِّ آمِينَ

In the name of Allah, the Merciful, the compassionate." (Q.27:30) by the Name of Allah----by Allah Himself----and I bear witness that Muhammad is the Messenger of Allah--'O fire, be coolness and peace on Ibrahim' and they wanted to trap him, We made them the greater losers" (Q. 21:69-70)---O Lord of Jibril, Mikail and Rafail, cure whoever possesses this writing by Your might and by your power and by your strenght---O Lord of the truth--- Ammin----so be it."

Uthman Ibn Abi al-Asi said, "A man complained to the Prophet of Allah (Peace and blessings of Allah be upon him) of a pain that he had felt in his body ever since he had embraced Islam, and the Prophet said to him in reply,

'Put your right hand on the place where the pain is, and say, seven times,

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا جِدْتُ وَأَحَاذِرُ

"I seek refuge in the power of Allah and in His might from the evil that I find and feel." (Muslim).

Khalid Ibn Walid said, "O Messenger of Allah, I cannot sleep at night because of my insomnia," and the Prophet (Peace and blessings of Allah be upon him) replied, "When you go to your bed to sleep, then say:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَتْ وَرَبَّ الْأَرْضِينَ وَمَا
أَقْلَتْ وَرَبَّ الشَّيْطَانِ وَمَا أَظْلَتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ
كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَطْفِئَ عَلَيَّ
عَرْجَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا أَنْتَ

"O Allah, Lord of the seven heavens and whatever they cover, and Lord of the seven earths and whatever they contain, and Lord of the shaytin and whomever they mislead, be my Protector against all the evils of Your creation if any one of them oppresses me or overwhelms

me. Whoever is protected by You is made powerful, and blessed is Your Name. There is no god except You."
(Tirmidhi)

Please note that word 'insomnia' means an inability to sleep.

It is said that Khalid complained to the Prophet of Allah (Peace and blessings of Allah be upon him) of nightmares, and the Prophet replied:

"Shall I teach you some words which Jibril taught me? I seek refuge in the face of Allah, the Generous, and in the perfect words of Allah---more than which no man can do, whether he is good or bad, and I seek protection from the evil which comes down from the heavens and displays itself there, and from the evil which is on the earth, and from the evil of temptations in the day and in the night, and from the evil of misfortunes in the day and in the night, and from everything except whatever brings a blessing with it, O Merciful One!"
(Tabrani)

Benefits in Being Sick

Truly sickness is one of the strongest incentives to make a believer turn to Allah in repentance, and speak truthfully, and make amends for his wrong actions, and direct himself towards the Garden,

It has been related that the Prophet of Allah (Peace and blessings of Allah be upon him) said:

مَنْ مَاتَ مَرِيضًا مَاتَ شَهِيدًا وَوُقِيَ فِتْنَةَ الْقَبْرِ وَغُلْدَى وَرِيحَ
عَلَيْهِ بِرِزْقِهِ مِنَ الْجَنَّةِ

"Whoever dies on a sick-bed, dies the death of a martyr and is safe from the questioning in the grave. His provision comes to him as provision from the heaven."

(Ibn Majah)

Hadrat Abu Hurairah (may Allah be pleased with them) have related that the Prophet of Allah (Peace and blessings of Allah be upon him) said:

"A believer does not suffer from any sickness, or fatigue, or trouble, or even sorrow that causes him anxiety, or a thorn that pricks his skin, without Allah forgiving him his wrong actions on account of this." (Bukhari and Muslim)

The Prophet of Allah (Peace and blessings of Allah be upon him) said:

"Most of the martyrs in my community are those who died in bed."

A hadith which has been related by Jabir states:

الْحَمَى تَذْهَبُ خَطَايَا بَنِي آدَمَ كَمَا يَذْهَبُ الْكَثِيرُ خَبَثَ الْحَدِيدِ

"Truly fever removes the wrong acts of the Tribe of Adam just as bellows help to remove the impurities from iron."

Abu Hrairah adds that the Prophet of Allah (peace and blessings of Allah be upon him)

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصَبِّ مِنْهُ

"If Allah Almighty intends a blessing for someone, He will make him taste it."
(Bukhari)

Hadrat Ayesha (may Allah be pleased with him) said:

مَا رَأَيْتُ أَحَدًا نَالِ الْوَجَعِ عَلَيْهِ أَشَدُّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I have not seen anyone in any pain greater than what I have seen in the Prophet of Allah (peace and blessings of Allah be upon him)
(Bukhari)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

me. Whoever is protected by You is made powerful, and blessed is Your Name. There is no god except You."
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"I have not seen anyone in any pain greater than what I have seen in the Prophet of Allah (peace and blessings of Allah be upon him)"
(Bukhari)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَلَا مَثَلَ يُتْلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَإِنْ
كَانَ فِي دِينِهِ صُلْبَانِ شَتَدَّ بَلَاءُهُ

"The people who experience the most suffering are the prophet of Allah, and then the awliya, and then the salihin. A man is afflicted in proportion to his love of the *deen*. Affliction does not ease for the awliya as long as they walk on this earth and until they have been purified from wrong action." (Tirmidhi)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

إِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ

"If Allah loves a people, He gives him affliction." (Nasa'i)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"There is no sickness or pain which a believer experiences that is not a purification of his wrong actions--- whether it is a thorn which pricks him, or a disaster which overwhelms him." (Bukhari)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ بِهِ
سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا

"No Muslim experiences any harm without Allah stripping away his wrong actions from him, like a tree which sheds its leaves."

There are many other similar ahadith like this one which have been transmitted.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"If there had been nothing else for the Tribe of Adam but safety and health, this would have been enough for them." (Abu Dawud)

A person should indeed ask Allah for good health, but if Allah gives him sickness, then it should be received with patience, and with acceptance, and with gratitude.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

عُودُوا الْمَرِيضَ وَفُكُّوا الْعَاتِي

"Visit the sick and free Captives."

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever visits the sick, or visits his brother in the *deen*, will have his virtue made known and his behaviour praised, and a high station in heaven will be reserved for him." (Tirmidhi)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

مِنْ تَمَاهِ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبْحَتِهِ
فَيَسْأَلُهُ كَيْفَ هُوَ

"A visit to a sick person is only complete when one of you has put his hand on his forehead and asked him how he is." (Tirmidhi)

According to Anas (may Allah be pleased with him) the Prophet of Allah (peace and blessings of Allah be upon him) said:

لَا يَعُودُ مَرِيضًا إِلَّا بَعْدَ ثَلَاثَ

To visit a sick person after he had been ill for three days. (Ibn Majah)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whenever you enter the house of someone who is sick, remind him of the end that has been decreed for him."

(Ibn Majah)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever visits a sick man is walking along the high road to Heaven."

(Bukhari)

Whenever the Prophet of Allah (peace and blessings of Allah be upon him) entered the house of a sick man, he used to put his hand on him and say:

لَبَّاسٌ طَهُورٌ أَنْشَاءَ اللَّهُ تَعَالَى

"All is well and good: may this be a means of purification, insh'Allah."

(Bukhari)

According to Abu Hurairah (may Allah be pleased with him), the Prophet of Allah (peace and blessings of Allah be upon him) made three exceptions, who should not be visited: whoever is suffering from ophthalmia, from deafness, and from boils.

The Prophet of Allah (peace and blessings of Allah be upon him) said to Umar (may Allah be pleased with him):

إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرَّهْ بِدَعْوَتِكَ فَإِنَّ دُعَاءَهُ

كَدُعَاءِ الْمَلَائِكَةِ

"If you enter the room of a sick person, then ask him to pray to Allah for you---for the supplication of a sick person is like the supplication of the angels."

(Nasa'i)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"If you enter the house of a sick man, then only speak good words, for truly the angels will confirm what you say, and they will open up the way to Heaven for him."

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever visits a sick person, whose predestined hour has not yet come, and says, seven times,

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

'I ask Allah, the Great, the Lord of the Mighty Throne, to cure you, then Allah will certtlnly restore his health."

It was the custom of the Prophet of Allah (peace and blessings of Allah be upon him), whenever he visted the sick or if a sick person was brought to him, to say,

اللَّهُمَّ أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ أَشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ

إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

"O Allah, take away this illness. O' Lord of mankind, heal this, for you are the Healer. There is no cure, except from you---a cure which leaves no illness behind."

After this, a person who is sick should recite the opening Surah of the Qur'an to himself, and then he should recite the Surah which begins, '**Say: he is Allah ----He is one.....**' (Q. 112:1), and then finally the last two surahs. Then he should blow on the palms of his hands and rub his face and body. This has been described in the book called *As-Sahih* as being the *Sunnah* of the Prophet of Allah (peace and blessings of Allah be upon him).

A person who is sick should also repeat the supplication for satisfying a need, which goes:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ

الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَالْعَرْشِ

الْكَرِيمِ

'There is no god except Allah, the Great, the Merciful---there is no god except Allah, the Lord of Mighty Throne-

--there is no god except Allah, the Lord of the heavens and the earth, and the Lord of the Throne of Mercy.'

It is alright for a sick person to say, "O, my pain is terrible!" The Prophet of Allah (peace and blessings of Allah be upon him) used to say, "O my head, O my head!:"

A person who is sick should not display either fear or displeasure and should say, "Praise and thanks to Allah!", before expressing any complaints---and then they will cease to be complaints.

It is quite alright for the relatives of a sick person to ask his physician about him. Whenever, Hadrat Ali (may Allah be pleased with him) used to leave the presence of the Prophet of Allah (peace and blessings of Allah be upon him) when he was ill, people use to ask about him, and Ali would say something like, "He had a good night and is better, praise and thanks to Allah."

It is not good for a person who is sick to long for death, but if he is afraid that he might lose his *Iman* (Faith), then it is permissible.

Hadrat Ayesha (may Allah be pleased with her) said:

هُوَ بِالْمَوْتِ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ وَهُوَ يَدْخُلُ يَدَهُ فِي الْقَدَحِ
ثُمَّ يَسْمَعُ وَجْهَهُ ثُمَّ يَقُولُ

"I saw the Prophet of Allah (peace and blessings of Allah be upon him) at the time when his death was near. There was a cup of water next to him. He put his hand into the cup and then wiped his face with it. Then he said,

اللَّهُمَّ أَعْنِي عَلَى مُنْكَرَاتِ الْمَوْتِ أَوْ سَكْرَاتِ
الْمَوْتِ اللَّهُمَّ اغْفِرْ لِي وَالرَّحْمَنِيُّ هُوَ الرَّفِيقُ الْأَعْلَى

"O Allah, help me with the pain of death and its agonies."
"O Allah forgive me and have mercy on me, and join me with the highest company." (Agreed)

Syaykh Muhiyuddin said, in his book called *Kitab al-Adhkara*, "It is advisable for anyone who thinks he has not long to live to spend a lot of time reciting the Qur'an and remembering Allah. It is most improper for him to be afraid, or bad-tempered, or quarrelsome, or abusive, or argumentative about anything that is not to do with protecting *the deen*. He should be aware that these are the last hours of his life in this world. He should strive to end it well, and try to fulfil all his obligations, return what has been entrusted to him, and pay off all his debts. He should forgive his relatives, his children, his servants, his neighbours and friends, and all those with whom he has done business. He should be thankful to Allah Almighty, with acceptance and having a good opinion of Him, hoping that he will have mercy on him and forgive him---and then Allah may let him off the punishment that he deserves, and the worship that is still owing."

So the sick man should ask Allah for forgiveness and pardon, He should ask for verses which inspire hope, and sayings which inspire confidence, and sotries about the *awliya*, to be read to him. He should settle his affairs concerning his children. He should remind himself of the words of various prayers, and he should avoid all less important things. He should take particular care not to fail in this respect, for the worst possible thing is to end one's life in this world while being forgetful of what is due to Allah. He should not pay any attention to the words of anyone who tries to deceive him about this matter---for someone like this may indeed approach him.

It is advisable for a dying man to ask his relatives to be patient with him during his sickness, and to bear their own distress with patience. He should do his best to tell them not to weep over him, and he should remind them of the truth of the words of the Prophet of Allah (peace and blessings of Allah be upon him) who once said, "The dead are punished as much as the weeping of their relatives over them." So the person who is sick should say, "O my dear friends, please stop doing what will bring punishment down on me." And they for their part should

do what he asks. He should also ask them not to raise their voices when they are reciting the Qur'an for him and carrying out the other funeral rites.

When the sick person is drawing his last breath, he should repeat, over and over again, "There is no god except Allah", and he should say to whoever is with him, "if I forget to do this, please remind me of it." Truly the Prophet of Allah (peace and blessings of Allah be upon him) said, "Whoever makes his last words, 'there is no god except Allah', will surely enter Heaven." (Abu Dawud)

The Prophet of Allah (peace and blessings of Allah be upon him) also said:

لَقِّنُو مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ

"Teach your people to say, when they are dying, 'There is no god except Allah!'" (Muslim)

If a person who is dying is not repeating these words, one of those who present should remind him---but very gently, in case he becomes angry and refuses to say them. And if he says them even once, then do not make him repeat them again, unless different words are going to be used. If he does not say them quite right, do not contradict him, in case the dying man dies while he is still being corrected.

When the eyes of the dying man close for the last time, then say,

"In the Name of Allah and in *the deen* of the Prophet of Allah (peace and blessings of Allah be upon him)"

and do not say anything except good, for the angels will confirm everything that is said. It has been related in a hadith that al-Ansari used to recite Surah al-Baqara (Q:2) in the presence of a dying person. Another hadith states that Surah Ya Sin (Q:36) used to be recited over the dying. (Abu Dawud)

Something made of iron should be placed on the abdomen of a dying person. When Hadrat Umar Ibn Khattab (may

Allah be pleased with him) reached his last moment, he said to his son, "Put my cheek next to the ground", and then he wept until the mud stuck to his eyelashes, because of his numerous tears---and all the time he was saying:

"Woe to Umar, and woe to his mother, if Allah does not overlook his wrong actions."

In another version of this account, it says that Umar's weeping made everyone around him weep too.

And this is what he said when he died:

"I would give away everything that I possess---I, upon whom the sun will never rise again---in order to avoid the fear (of what will happen to me) after it has risen."

And he said to his sons:

"When you put me into my grave, then put my cheek on the earth, so that there is nothing between my cheek and the earth."

And he said to Hafsa, his daughter (may Allah be pleased with him):

"Swear by what you will inherit from me that you will not mourn for me, for---although you may not have any control over what comes from your eyes---truly no one is ever mourned for virtues that he never possessed, without incurring the hatred of the angels."

When Umar bin Abd al-Aziz was on his death-bed, he said:

"I would not like the pangs of death to be eased, for they give a Muslim his last chance to earn a reward. Later, he was seen in a dream, and was asked what deeds he had found were most excellent, to which he replied, "Asking for givenness."

When his death was approaching, Ibn Mu'adh (may Allah be pleased with him) said.

do what he asks. He should also ask them not to raise their voices when they are reciting the Qur'an for him and carrying out the other funeral rites.

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Something made of iron should be placed on the abdomen of a dying person. When Hadrat Umar Ibn Khattab (may

Allah be pleased with him) reached his last moment, he said to his son, "Put my cheek next to the ground", and then he wept until the mud stuck to his eyelashes, because of his numerous tears---and all the time he was saying:

"Woe to Umar, and woe to his mother, if Allah does not overlook his wrong actions."

In another version of this account, it says that Umar's weeping made everyone around him weep too.

And this is what he said when he died:

"I would give away everything that I possess---I, upon whom the sun will never rise again---in order to avoid the fear (of what will happen to me) after it has risen."

And he said to his sons:

"When you put me into my grave, then put my cheek on the earth, so that there is nothing between my cheek and the earth."

And he said to Hafsa, his daughter (may Allah be pleased with him):

"Swear by what *you* will inherit from me that you will not mourn for me, for---although you may not have any control over what comes from your eyes---truly no one is ever mourned for virtues that he never possessed, without incurring the hatred of the angels."

When Umar bin Abd al-Aziz was on his death-bed, he said:

"I would not like the pangs of death to be eased, for they give a Muslim his last chance to earn a reward. Later, he was seen in a dream, and was asked what deeds he had found were most excellent, to which he replied, "Asking for givenness."

When his death was approaching, Ibn Mu'adh (may Allah be pleased with him) said.

"Welcome, O death, my invisible visitor. O my friend, you have come just when I needed you. O Allah, how I used to fear You----but now I ask for Your mercy."

During the illness from which he died, a well known person said:

"When I die, then give away my garments----for naked I came into this world, and naked I wish to leave it."

Abu Bakr said:

"I was with al-Junayd when he died. He recited the entire Qur'an, and then started again from surat' al-Baqara (Q:2). He had reached the seventieth ayah, when he died,

Embroyology and Anatomy

Someone asked as-Sayuti to tell him something about human anatomy, and how food reaches the various organs--so he answered the question in the following manner:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلِيلٍ مِّنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ

Allah Almighty says:

"Certainly We created man from a mixture of clay;
then we made him a drop in a secure resting-place;
then we formed the drop into a clot;
then we formed the clot into a lump of flesh;
then we gave the lump of flesh bones;
then we clothed the bones with flesh;
and then we brought it into being as a new creation.
So blessed is Allah, the Best of Creators

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And then surely, after this, you die.

And then surely on the day of Resurrection,

You will be raised again. (Q. 23:12-16)

Please note that the words of Allah, 'Certainly we created man' refer the creation of the Tribe of Adam. The word 'man', being both singular and plural, means all of them---all of whom derive from the original mixture of clay (from which Adam was formed, peace be on him).

Ibn Abbas (may Allah be pleased with him) said, "The 'mixture of clay' indicates the very essence." Muhammad (peace and blessings of Allah be upon him) said: "It means the semen of the sons of Adam." Akrama stated that it means the fluid which comes from the loins.

As for the word 'drop', the Arabs describe the drop as the mixture of clay, and its originator as the One Who mixed it or Who makes it flow---because both the mixture and the drop flow from the clay from which Adam was created, peace be on him.

It is also said that the meaning on the word 'man' is Adam, and that His words 'mixture of clay' or 'flow' imply a mixture of all kinds of clay. Al-Kalabi adds that the drop flowed from the clay, and that the clay was Adam, peace be on him.

So then, 'We made him a drop'---that is, man---and placed him 'in a secure resting place' which is firmly protected---that is, the uterus, which is concealed and which is a secure resting place for the drop until it has grown to maturity.

Next, 'We formed the drop into a clot'. It is said that there is an interval of forty days between the two creations. Ibn Masud (may Allah be pleased with him) related:

"The Prophet of Allah (peace and blessings of Allah be upon him)---and he is the most trustworthy of those who know---told us that it was decreed that everything in

creation should take forty days to form in the womb of its mother. And so the clot is like that."

Next comes 'the lump of flesh', in a similar period of time. Then Allah sends an angel to breathe a soul into it, and He has commanded that (at this point) its destiny is to be written with regard to four matters---that is, its means of live lihood, its life span, its actions, and whether it will be happy or unhappy. This is from the hadith that has been transmitted by Bukhari and Muslim.

Physicians are agreed that the foetus is initially created in the uterus, and that it rests there for about forty days. It is at this point that the male and female elements are differentiated depending on the heat of the temperaments and the faculties. Next comes the clot of blood, in a similar period of time, and this clot is like a piece of congealed blood. Then comes the lump of flesh, in a similar period of time---or you could describe it as a small piece of tissue---and so this is at the end of the third period of forty days.

It is then that it begins to move, for as the Prophet of Allah (peace and blessings of Allah be upon him) stated, its soul is breathed into it at this point. All the people of knowledge are agreed that no soul is breathed into it until after the fourth month.

So you should know that semen is milky to begin with, looking like scum on water, and then it becomes bloody, and finally, fleshy. Then it is given a form, and then it begins to move.

The shortest possible period for a pregnancy---after which the child can survive---is 182 days, (26 weeks). Full term pregnancy lasts 280 days, (40 weeks).

Umme Salama (Allah be pleased with her) has related the hadith, the fluid of a man is white and thick, and that the fluid of a woman is thin and yellow. The family resem-

blance of child depends on whichever of this two fluids is more subtle or more fine.

Muslim has transmitted the hadith that the main organs and the bones come from the man's fluid, and that the flesh comes the woman's fluid.

It has been related by Anas that Abdullah Ibn Salam (may Allah be pleased with him) asked the Prophet of Allah (peace and blessings of Allah be upon him) how it is that a child either resembles his father or his mother, and the Prophet replied:

أَنَّ مَاءَ الرَّجُلِ غَلِيظٌ أَيْضُ وَ مَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ أَيُّهُمَا غَلَا
أَوْ سَبَقَ يَكُونُ مِنْهُ الشَّبَهُ

"If the fluid of the man exceeds that of the woman, then the child will resemble the father, but if the fluid of the woman exceeds that of the man, then the child will resemble her."

It has been transmitted by Bukhari that a man's fluid is hot and strong, and therefore thick and white, whereas a woman's fluid is thinner and weaker, and therefore yellow. Whether the child will resemble one parent rather than the other, depends on how much fluid is emitted, which fluid exceeds the other fluid, and whose sexual appetite is the stronger.

Hippocrates said, "Semen flows from every organ, and from the healthy man comes healthy semen, and from the diseased, diseased. The Prophet of Allah (peace and blessings of Allah be upon him), said:

"The possibility of becoming **junub** lies beneath every single hair."

His words 'beneath every single hair' indicate the same fact---that is, that semen flows from every organ,

Then come the words of Allah Almighty 'and then we brought it into being as a new creation (Q. 23:14)

Ibn Abbas al-Mujahid, Akrama, ash-Sha'bi, adh-Dhahak and Abu'Aliyah all said "This refers to the soul being breathed into it."

Al-Qatada said, "The blossoming of man is the appearance of pubic hair." Al-Mujaid added, "It is the point of maturity in youth." And al-Hassan also added, "Whether it is a man or a woman."

It has been related by al-Awfi, from Ibn Abbas, "The growth of pubic hair indicates a major transition in status after birth: A person waits, from the time of sexual intercourse until birth, until the time of sitting up, until the time of standing up, until walking, until being weaned, until the time of eating and drinking, until reaching puberty, until the time of rising up through society --- and until the time of everything that goes with that," All of this is discussed in the various commentaries.

So may Allah be praised, and may He be glorified, and may He thanked for all that has been and still is---the Best of creators, and of designers, and of those who decree.

Now then, in terms of design, 'creation indicates man, Allah, the Creator, is also the Designer---Al-Mujahid said, "And so they were designed---and it was Allah who designed them."

Hadrat Ayesha (may Allah be pleased with her) said:

"The Prophet of Allah (peace and blessings of Allah be upon him) once said to Ali (may Allah be pleased with him):

كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتْنَيْنِ وَ ثَلَاثَمَاءَ مَقْصِلٍ فَمَنْ
كَبَّرَ اللَّهُ وَحَمِدَ اللَّهَ وَهَلَّ اللَّهُ وَسَبَّحَ اللَّهَ وَاسْتَغْفَرَ اللَّهَ وَ
عَزَلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ أَوْ شَوْكَةً أَوْ عَظْمًا أَوْ أَمَرَ
بِمَعْرُوفٍ أَوْ نَهَى عَنِ الْمُنْكَرِ عَدَدَ تِلْكَ السَّتْنَيْنِ وَالثَّلَاثِ
مِائَةٍ فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زُخِرَاحَ نَفْسُهُ عَنِ النَّارِ

'All of mankind, from the Tribe of Adam, have each been created with 360 joints. Whoever says, 'Allah is Greatest', or 'Blessed is Allah', or 'Glory to Allah', or 'may Allah Forgive me'; or whoever removes a stone from the pathway, or a thorn, or a bone; or whoever calls people to what is good, and forbids what is bad---whoever does any of these things as many times as there are 360 joints, will be protected from the fire of Hell on that Day, and will have saved his soul.' (Muslim)

Among the ahadith describing the actions of the Prophet of Allah (peace and blessings of Allah be upon him), it is said that he used to give *sadaqa*, one for each joint. It is also said in the ahadith describing his actions that he used to give *sadaqa* every day, one for each bone.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

إِنْ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا
فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ إِلَّا وَهِيَ الْقَلْبُ

"If the lump of flesh in the placenta is at peace, then all of the placenta is at peace, and if it is corrupt, then all of the placenta is corrupt, except for one part--which is the heart."

It has been related by Hadrat Abu Hurairah (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said:

الْمِعْدَةُ حَوْضُ الْبَدَنِ وَالْعُرُوقُ إِلَيْهَا وَإِرَادَةٌ فَإِذَا صَلَحَتِ
الْمِعْدَةُ صَلَحَتِ الْعُرُوقُ بِالسَّقَمِ وَإِذَا فَسَدَتِ الْمِعْدَةُ
فَسَدَتِ الْعُرُوقُ بِالسَّقَمِ

"The stomach is the storage container of the body and the blood vessels are watered by it. If the stomach is healthy, the blood vessels remain healthy after being watered by

it, but if the stomach is diseased, then the blood vessels end up becoming diseased as well." Abu Nu'aim has also quoted this hadith.

From Ibn Umar comes the hadith which states that the *mumin* (believer) fills one stomach when he eats, while the *Kafir* fills seven stomachs when he eats.

Bukhari and Muslim have transmitted the hadith which states that the stomach is an organ which is well-supplied with nerves and which is shaped like a hollow gourd, with a long neck. The opening at the upper end is called the oesophagus, through which food and drink are passed. The opening at the lower end is called the pylorus, through which the contents of the stomach are passed down into the intestines. The Pylorus is also known as '*al-fu'ad*'. The inside of the stomach is lined with villi, especially in the central area, and they are the seat of any disease which arises when this is the place where the first phase of digestion takes place. It is here that the food is processed and then passed on to the liver. The stomach has been supplied with nerves so that it can expand towards the liver the other reason why it has been supplied with nerves is so that it can expand, when it is filled with food, without bursting.

Continuing on down from the stomach are the three small intestines. The first is called the duodenum, and its length is twelve fingers. The second is called the jejunum, because it is usually empty. And the third one, which is long, fibrous and thin, is called the small intestine.

After these three come the three large intestines. The first is called the caecum which is wide and without any outlet on either side. It is in here that the faeces first begin to stink. The second is called the colon, and the third is called the rectum, which ends with the anus. These are the six bowels which, counting the stomach as well, make seven, as referred to by the Prophet of Allah (peace and blessings of Allah be upon him)

Ibn Sina said:

"Truly it is because of Allah Almighty's concern for mankind that He made more than just one intestine, and with intricacy, so that the passage of food down from the stomach would take some time."

Now the stomach is the source of all disease. The Prophet of Allah (peace and blessings of Allah be upon him) said:

"The stomach is the abode of disease."

And he also said:

".....if the stomach is diseased, then the blood vessels end up becoming diseased as well."

You should realise that Allah has formed the bodies of all creatures out of many organs. He has made bones so that the body is supported, and He did not merely put one bone in the body, but rather He put many bones there, because of its need to make many different movements---for if the body only had one bone, it would be incapable of making a variety of movements.

All bones are covered by a substance known as periosteum.

The Glorious and Almighty One has created a prominence at one end of every bone, and at the other end, a hollow---which is shaped to fit the prominence of the next bone which joins it. In this way the form of His creation has been perfected, and movement made easy.

As well as this, the Glorious and Almighty one has put the brain in its place, to act as the source of sensation and movement. It is from here that the nerves grow and connect to every organ, there being nerves which govern sensation, and nerves which govern movement. Out of all these nerves, He has connected one special kind to the eyes. This is called the optic nerve, and thanks to it, there is sight. He has connected another special nerve to the ears and thanks to it there is hearing. He has connected another special one to the nostrils,

and thanks to it, there is the sense of smell. And He has connected yet another special nerve to the tongue, and thanks to it, there it taste.

The Glorious and Almighty One has made movement of the limbs possible thanks to the organs which are known as muscles, and He has increased the strength of the attachments of the muscles to the bones thanks to organs which are called tendons.

Now since the lower parts of the body are relatively far away from the brain, the Creator made an opening in the underneath of the skull bone, through which the spinal cord passes. This then passes down inside the vertebrae of the back, and makes sensation and movement possible in the lower part of the body.

The Glorious and Almighty One has emphasised the importance of the brain by surrounding it with the skull bone, and of the spinal cord by surrounding it with the vertebrae---just in the same way that he has emphasised the importance of the heart and the liver by providing the breast bone. All these organs are vital organs, so He has protected them with bones so that they are far less likely to be damaged in any way.

The Glorious and Almighty One has placed three inner centres within the brain. The first---at the front---is concerned with the imagination, the second---in the middle---with reflection, and the third---at the back---with recollection.

In a similar manner, Allah the Glorious and Almighty, has made the heart the centre of life, and the source from which inner energy flows. And just as there are nerves which branch out from the brain in order to give sensation and movement to the organs, so there are glistening white arteries which branch out from the heart in order to give the organs life itself. And since the heart is the source of all inner energy, and of warmth in general as soon as it stops beating, all energy ends.

Allah the Glorious and Praiseworthy has made the mouth and nostrils the means by which breathing is possible. Inside the mouth, there are two passageways, one for air to pass into the lungs, and the other for food and drink to pass into the oesophagus and stomach. Allah has made the lungs in order to ventilate and fan the heart, so that its energy is not stifled.

As regards the mouth, it has two parts. One part is specialised and is concerned with the sense of smell. The other part is formed in such a way that the air within it is conveyed to the heart, even though the mouth may be shut tight, as when sleeping, and when eating and drinking. If the mouth was not formed in this way, the tongue would cause suffocation during sleeping, and so the mouth have to be kept open all the time, and during eating and drinking, the airway would be blocked--which would mean that if any morsel of food or drink entered the airway, then suffocation would result.

Just as Allah has made the brain and the heart the source of sensation and movement and life for the rest of the body, so He has made the liver the source of nourishment for all the other organs, by means of the non-pulsating blood vessels.

When a person eats some food, first the lips taste it, then the canine teeth break it up, then the molars crush it, and then the tongue rolls it up. After all this, it is passed down to the stomach. If it simply remained in the stomach, then it would collect there, and eventually block the pyloric exit below with a solid mass. So this is when it is processed, while it is still there. For this processing to take place, fluid is needed, and so it is in these circumstances that a person feels thirsty. Accordingly, the stomach may feel warm, as a result of the work it is doing, and because of the moisture inside it. Once the processing with the help of the fluid, has been completed, the result looks like a thin gruel.

Between the liver and the stomach there are vessels by means of which food is conveyed from the stomach to the liver. This is part of the meaning of the Prophet's words:

"The stomach is the storage container of the body, and the blood vessels are watered by it."

The liver sucks up most of the liquid food by means of these vessels, and then a second phase of processing takes place, until the food has been converted into blood. As soon as it has become blood, it flows to all the organs, in as great a quantity as is needed for their well being.

Whatever food is left behind in the stomach---and it is the most nutritious---is expelled down into the intestine. These remains are expelled further down so that what is left of the food can be sent by the liver to the heart---in order to refine it, and to the lungs---in order to make them more subtle, and to the brain---in order to keep it moist, and to the bones---in order to make them thick and dry.

And so finally, all that remains in the intestine are the waste products. Of these, a certain amount is expelled to the gall bladder---where it becomes known as yellow bile, and a certain amount passes to the spleen-- where it becomes known as black bile. A certain amount of yellow bile is then expelled from the gall bladder to the intestines, where it assists in the excretion of faeces, while a certain amount of black bile passes from the spleen to the mouth of the stomach, where it provokes the desire for food.

The blood absorbs a certain amount of fluid, in order to make it subtle enough to pass through narrow veins, after which it returns and passes back to the liver, from which it is expelled once again, but this time to the kidneys and the urinary bladder, where it becomes urine. A little of this comes from the blood which nourishes the kidneys and the bladder.

The fact that the fluid passes as far as the extremities of the organs, and then returns, can be proved by seeing what happens to the fluid when it is dyed---for after women have been using henna externally, their urine takes on a reddish colouring, just as if they had dyed the urine itself with henna.

There are two large vessels connected to the liver. One of them passes from its concave surface, and is called the portal vein. This is connected to the stomach, and collects the fluid from within it which has been produced from the food. The second large vessel passes from its convex surface, and is called the caval vein. This one branches out all over the body. One of its branches goes to the back-bone, and is called 'al-watayn', or 'the sustainer of the heart', because of its connection to the heart. It feeds all of a person's organs. It is also called 'anniyaf', Ibn 'Abbas (may Allah be pleased with him) said, referring to this vein, "If it is severed, its owner dies." And this is the meaning of the words of Allah Almighty',

.....and then severed his life-artery...' (Q. 69:46)

meaning by that the vessel which is known as *al-watayn*, or the aorta.

Another branch goes out from it to the throat, and is called '*al-warid*', or the life vein. And of this one, Allah Almighty says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

"We certainly created man, and we know what his self whispers to him, and we are nearer to him than his life vein. ever wear:

(Q. 50:16)

It is also known as the jugular vein. It is the vein which is cut when an animal is being sacrificed. Another branch passes from it to the right chamber of the heart, which is known as *al-abhar*, or the superior vena cava. It is also referred to as the vessel which begins in the head.

The Prophet of Allah (peace and blessings of Allah be upon him), referred to this blood vessel during the illness from which he died, when he said:

"Now my jugular vein has been cut, because of what I ate when at Khaybar."

Al-Asma'i said, "*Al-abhar* is the blood vessel within the back which is connected to the heart. If this is cut, it is not possible to continue living." As for his reference to what he ate (peace and blessings of Allah be upon him) this is a reference to the shoulder of sheep which he tasted, and which had been poisoned by the accursed jewess, Zaynab bint al-Harith, the sister of Marhab. The effects of this poison were felt by him every year after that, just as they were at the time.

The rest of *al-warid* continues on to the head, and is called '*an-nama*', or the melody'. It is referred to in the oath, 'May Allah end his *an-nama*' -that is, his song, or his life.

Then there is another branch which spreads out to the hands and ends there. One of its branches is called the cephalic vein, which is used for blood letting in cases where the disease is in the head, and another of its branches is called the basilic vein. From these two branches runs another single branch, which is known as the median vein. This is the vein which the Prophet of Allah (peace and blessings of Allah be upon him), cauterised for Sa'd Ibn Mu'adh, after he had been wounded on the fore-arm. Another of its branches it called the radial vein, two of whose branches are known as '*al-kitfi*' and '*al-asaylam*'. These veins run to the hands.

Another branch runs to the thighs, and is called the sciatic vein. It has already been described in the course of the description of how to treat the disease known as sciatica. It is also used for blood letting when a woman ceases to menstruate. This provokes a flow again. The rest of this vein continues down through the legs, where it is known as the saphenous vein. It is used for blood letting in diseases of the feet.

Cutting any of these smaller veins does not terminate any life except its own. Indeed, if a man has his hand or foot cut off, he can still go on living. However even in this case, he will not stay alive unless the wound is cauterised---and that is why the Prophet of Allah (peace and blessings of Allah be upon him) cauterised the median vein in Sa'd's case.

You should know that the waste products of the digestion which takes place in the stomach are the faeces, and that the waste products of the digestion which takes place in the liver are the urine and black and yellow bile. The waste products of the digestion which takes place in the other organs are sweat and dirt. Every organ has its own waste products. For example, the waste products of the digestion which takes place in the brain are mucus and saliva, while those from the eyes are the sordes. During the night, the salt in this sometimes becomes infected. The waste products of the digestion which takes place in the heart and in the bladder are the growth of hair. The shari'ah requires that these hairs be plucked as regards the arm-pits, and shaved as regards the pubes. The waste products of the digestion which takes place in the ears is earwax. Sometimes, during the night, worms breed in this wax.

And all praise belongs to the Merciful One, the Compassionate One---Allah---the Divine Creator and Designer.

Since a single individual is unable to reproduce himself by himself, Allah the Majestic has created reproductive organs so that the species can be perpetuated. These organs are the penis and testicles in a man, and the womb and breasts in a woman. Allah has placed two large recesses in the womb, situated on the right and on the left. A male is usually formed in the right recess, and a female in the left. When twins are conceived, a male and a female, then both recesses are occupied.

When semen reaches the womb, the womb holds tightly on to it. This is because it is strongly attracted towards seminal fluid. The Prophet of Allah (peace and blessings of Allah be upon him), whose word cannot be doubted, stated that there is an angel in the womb who cries out, "O Lord, grant just one drop of semen!" And so when some semen reaches the womb, the womb holds tightly on to it---and from then on, the woman no longer desires to have sexual intercourse. This is one of the signs of pregnancy---that the woman stops wanting sexual intercourse. This sign is found in all animals.

According to the physicians, the womb is a greedy creature. When a man's semen meets a woman's fluid, the two fluids intermingle and interact. This results in bubbles forming, caused by the heat of the interaction, just in the same way that bubbles are produced when a thick fluid is heated over a fire. These bubbles then coalesce, making one single bubble, which forms a relatively large sphere. It is inside this sphere that the vital force will enter, by the permission of Allah.

Having expanded in this way, the semen begins to acquire solidity. This stage is known as 'the stage of the clot', or '*al-alaqa*'. It is at this point that the guardian angel of the womb cries out, "O Lord, a man!", or, "O Lord, a woman!"

The next stage in the development of the formation of the blood vessels, which are needed for the purposes of nutrition. This stage is called 'The stage of the lump of flesh', or *al-madhgha*.

After this, Allah, the Creator of all beings---Allah, Whose Name is Blessed---Allah, Whose majesty is infinite and Whose sovereignty is absolute, breathes the soul into it, and then the angel of the womb is commanded to write what has been decreed for this individual, as regards his provision, his life span, the actions with which he will fill his days, and whether he will be fortunate or unfortunate, as has been described in the hadith.

After this, there are three membranes which form and surround the foetus. One of these is called '*al-mashima*', and it attaches itself to the navel of the foetus in order to convey its nourishment to it---for it is through the navel that the foetus receives its nourishment while it lies within the womb of its mother.

The second membrane absorbs the urine of the foetus, while the third membrane absorbs all the other waste products from the foetus---which are the equivalent of the sweat and dirt which is excreted by the skin of a fully formed person.

All these facts are implied and indicated in the words of Allah Himself, when He says:

يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمٍ

ثَلَاثٍ

".....He has created you in the wombs of your mothers, creation after creation, in three layers of darkness..." (Q. 39:6)

The words 'creation after creation' refer to the drop, the clot, and the lump of flesh, while the words 'three layers of darkness' indicate the three membranes.

And when the period which Allah has decreed for the pregnancy comes to an end, the three membranes are ruptured and broken, at which point the woman experiences pain, and the pangs of birth, and a flow of blood. This blood is known as the blood of parturition.

You should know that a baby usually sits in its mother's belly facing towards the back of the mother. When it wants to come out, it somersaults the top of its body to the lower end. If it did not do this, the baby would cling to its mother's abdomen with both hands, and both it and its mother would die. It is because of the severe pain that a woman endures, that a mother who dies during child birth is classed by the Ulama as being a martyr.

Those who are experienced in this subject say that when a woman is pregnant with a male baby, her complexion improves and her step is lighter. The foetal movement of a male baby is felt more on the right side, and when the foetus is a male, the right breast of its mother grows larger than the left. The pulse in the wrist is also stronger, and when the mother starts walking, she puts the right foot forward first. All these indications are the opposite if the foetus is female.

As regards the words of the Prophet of Allah (peace and blessings of Allah be upon him):

"Truly He has created all of mankind with 360 joints,

Experts in anatomy state that there are 11 bones in the cranium, 6 in the eye sockets, 2 in the cheeks, and 4 in the nose. To these are added the central incisors, the lateral incisors, the canines, and the molars, all of which are in the upper jaw. The same number are to be found in the lower jaw, which is also called the chin. So as regards the teeth bones, there are 16 above and 16 below, which are called the central and lateral incisors, the canines, and the molars.

The bones which form the back are joined above to the head bones, at the back. There are usually 24 vertebrae, but sometimes one more, and sometime one less. They are joined below to the sacrum, which is the bone about which the Prophet of Allah (peace and blessings of Allah be upon him) said:

"All that will remain of the Tribe of Adam will be the tail-bone."

The sacrum is joined below to the coccyx, numbering 6 bones altogether, and these are, as it were, the foundation for the rest of the body.

The 2 iliac bones are joined to the sacrum laterally, and in each of these there is the acetabulum, in which the head of the femur fits. This completes the description of the bones which form the back.

The bones which are at the front are made up of 2 clavicles and 2 scapulae, excluding the bones which are in the neck. Then there are 2 large bones, called the humerus, followed by the 4 bones of the forearms.

There are 7 bones in the chest, which are called the broad bones of the sternum. There are 12 ribs on either side, which are convex, and joined to the vertebrae behind. This completes the description of the bones which are at the front.

As for the hands, there are the bones which form the two wrists, which are 16 in number. All the bones of the carpus,

which form the hand, are popularly known as the wrist. They are called the cuneiform bones, while the bone which adjoins the thumb is called the trapezium, and the one which lies opposite the little finger, the unciform. There are also the 8 bones of the metacarpus, and 30 bones which form the fingers--3 bones in each finger---which are known as phalanges. We have already quoted what the Prophet of Allah (peace and blessings of Allah be upon him) said about these.

As for the bones which form the legs, there are the 2 isehial bones (the femurs)----one in each thigh, 2 bones in the knees, and 4 bones below the knees. Below these, each foot has an astragalus, an oscalcis, and a navicular bone, which form the ankle and enable the foot to be moved about. In all there are 8 bones. There are 20 bones in the foot, and 28 bones in the toes---3 bones in each toe, except for the big toe, which only has 2.

And that completes the list of all the bones in the body, as enumerated by the Prophet of Allah (peace and blessings of Allah be upon him).

Now since the bones are not placed in any fixed position, their creator has clothed them with fibrous tissues round their extremities, in order to strengthen them and bind them together, which are called tendons and ligaments. He has also created muscles with which to remove the bones, and there are 529 of these in the human body. The muscles are formed out of flesh and nerves.

And then He has connected all of these with arteries, and veins and nerves, so that they can be given life, and sensation, and movement, and nourishment, and nourishment---as he already been described. And then he has clothed them all with flesh, and fat, and adipose tissue.

The Creator has used the flesh to protect the organs from being ruptured, and to keep them safe from the cold, and from being split apart and separated from one another. Flesh such

as this is called fascia, and it can be found, for example, in the thighs and in the tongue. The fat is a source of heat---indeed it is the essence of body heat, for a fire does not burn without fuel. And finally, the adipose tissue is the tissue which strengthens the organs which convey nutrition, by covering them like a coat. It facilitates digestion, and is plentiful in the peritoneum and the bowels.

And when He had finished creating this, the Almighty covered it all in skin! He made some skin thin, like the skin of the face, which needs to look beautiful or handsome, and he made other skin thick, like that of the feet, which are needed for walking and coming into contact with rough surfaces.

And then the Almighty placed organs of sensation and touch in the skin, and brought the mouths of blood vessels right up to it, so that every part of the skin has sensation, and so that blood will flow from wherever it is pricked, and so that it is capable of absorbing nourishment.

And then He made different kinds of hair---and nails---grow from the skin. He created some hair for its beauty, or as a veil, like the hair that grows on the head, or the eyebrows or the eyelashes---for while the eyelashes is to protect the eyes from anything getting into them, as well as to make them look beautiful. For whenever we see a bald man with his eyebrows and eyelashes shaved off, that man is most certainly unpleasant to look at. Indeed, the ugliest aspect of a shaven monk is the ugliness of his face and its unpleasant appearance.

Among the acts of wisdom and mercy of the Priasworthy and Almighty One, is the fact that He has made the hair of the eyebrows and eyelashes hardly grow at all---for if they were to grow long, they would cover the eyes and harm the eyesight, and if they grew straight up or straight down, they would make it difficult to see. Indeed, one of the diseases of the eyes is called trichiasis or ingrowing eyelashes. This does considerable harm to the eyesight, and is remedied by plucking out the hair.

Another type of hair which is an adornment is the hair which grows from the chin and which helps to give a man respect and dignity.

Another type of hair which is neither an adornment nor of any use, is the pubic hair and the hair under the armpits---and accordingly our Mighty Guide has commanded us to remove it and shave it off. And shaving off the pubic hair strengthens desire for sexual intercourse, just as shaving the back of the head strengthens the neck. There is nothing but mercy and blessing to be found in his creation.

And at the ends of the fingers he has created nails, which give added strength to their movements, and stop the tips of the fingers from being worn away. These have been made to grow steadily all the time, for if they were fixed and did not keep on growing, then they would be worn away as a result of all the work they have to do.

It is the *sunnah* to keep the nails trimmed---and the need to trim the nails and bury the trimmings are recorded in the ahadith, such as the hadith of the Prophet of Allah (peace and blessings of Allah be upon him)

"Keep the nails trimmed, and shave the pubic hair, and pluck the hair from the armpits, on Thursday---and on Fridays, wear perfume, and clean clothes and have a *ghusl* (bath)."

As regards having a *ghusl* on Fridays, this is sometimes necessary and sometimes only desirable.

It is stated in the ahadith that whoever cuts his nails will not suffer from opthalmia on the other side.

It is also stated in the ahadith that hair and nail trimmings should be buried, in case the Tribe of Adam use them for the purposes of magic. According to one hadith, which has a strong **isnad**, it has been related by Mujahid, "Burying nail trimmings is desirable", and the same **isnad** adds, "and it is also desirable to bury blood and hair."

It has been related that Abu Dawud once said:

"Once the Prophet of Allah (peace and blessings of Allah be upon him), was cupped, and afterwards he said to the man, 'Bury the blood, in case it is licked by a dog suffering from rabies.'"

So may the blessings of Allah and his peace and blessing be upon the Prophet who so marvellously transmitted the knowledge that helps us to perceive and which dazzles those who are wise, and who has given us understanding of His everlasting gifts which continue to unfold by day and by night. In doing this Allah the Praiseworthy and Almighty has made man glad through His Excellence and Mercy---and may His slaves worship him with deep understanding, and Praise be to Allah, the Lord of the worlds.

Recitation---Food of the Spirit

Listening to recitation is the perfume of the souls, the calmer of hearts, and the food of the spirit. It is one of the most important psychological medicines. It is a source of pleasure, even to some animals---and pleasure in moderation purifies inner energy, enhances the functioning of the faculties, slows down senile decay by driving out its diseases, improves the complexion, and refreshes the entire body. Pleasure in excess, on the other hand, makes the illness of the body grow worse.

Abu Nu'aim states, in his *Tibb an-Nabvi*, that the Prophet of Allah (peace and blessings of Allah be upon him), said that the benefits of listening to recitation are increased when it is understood---that is when its meaning is understood. Allah Himself says:

".....so give good news to My slaves, those who listen to the Word and then follow the best of it..." (Q. 39:17-18)

Hadrat Abu Hurairah (may Allah be pleased with him) said:

"Fortunate are the ones whom Allah has allowed---amongst the things that He has allowed His slaves---to recite The Quran or to raise Their voices in sweet songs or even just to listen to them or to recite or sing with sweet cadences."

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"They adorned the Qur'an with their voices."

And again, there are also these words of Allah:

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ

".....He increases whatever He wants in the creation....."
(Q. 35:1)

This can include 'by means of beautiful voice'.

Dhun-Nun was once asked:

What is meant by 'recitation'?"

And he replied:

"It is what conveys the truth and what points hearts towards the Truth."

When he was asked to define what a beautiful voice is, he replied:

"It is speech and intonation to which Allah Almighty has added perfume."

It has been related that one day 'Hadrat Umar Ibn Khattab (may Allah be pleased with him) was reciting in his house, and someone made a remark about it, to which he replied."

"Even if I am alone, I recite, as men are accustomed to do."

And then he added:

"Recitation is the provision of travellers!"

Abdullah Ibn Jafar was extremely fond of recitation.

One day az-Zuhri was asked whether he disliked songs, to which he replied:

"Yes, if they are not pleasing---for example if they are very dull or very frivolous."

The Prophet Dawud (peace be on him), had a very sweet voice, even when lamenting his wrong actions. Whenever he recited the Zabur, everyone used to gather round him---people, jinn, birds and wild animals.

Once the Prophet of Allah (peace and blessings of Allah be upon him) commented on a song to Abu Musa, saying:

"Truly, I would describe this song as one of the songs that has been inherited from Dawud."

Plato said that they are only four pleasures in this world: eating, drinking, making love and listening to singing. Indeed, you can observe that most people whose work is physically tiring---such as dyers and porters, for example---make up tunes for themselves, by means of which they ease their weariness. You also see how crying babies are quietened by a lullaby. And camels are encouraged to cover long distances through singing to them.

There is a story that there was once a certain Arab who had a slave who had a very sweet voice, and whenever he had a camel that was very heavily laden, he used to sing to it. One camel like this once completed a three day journey in a single day, and after arriving, she lay down and died. If a camel can be so affected by a sweet voice, when it does not even understand the meaning of the words, what then will be the effect on people who have good taste and are well educated when they not only hear an exquisite voice, but also understand the beauty of the words as well?

Perhaps you have observed how nightingales and the birds called ash-shuhrur seek out places for themselves where they can listen to their singing.

As regards whether or not it is halal to listen to songs, some 'ulama' say that this pleasure is permitted, and others that it is not. According to Ibn Qataba, songs and harmonious recitation clear the mind, sweeten the self, bring life to the soul, purify the blood, improve and help the condition of people with thick diseases, and develop all the natural qualities in a person. Listening to singing is recommended as part of the treatment from some diseases, especially those which are due to spleen.

Small Pox

There are several varieties of small pox, including white, yellow, violet, green and black pox. The least dangerous is white small pox---for when the pus is white and the sediment in the urine is white, this indicates that the constitution is still relatively strong, which is not the case with the red, yellow, violet and green types. Black small pox is the most dangerous.

If there are only a few spots, or if the spots are large, this means that there is less danger, for these indicate that the diseased matter is not powerful and that the constitution is relatively strong. An exception to this is when the spots are 'doubled'---that is, when one variety appears on top of another one. If there are many spots, or if the spots are small, these are bad signs. The safest type is when the eruption begins on or about the third day after the rash first appears. If the rash is slow to erupt, this is a bad sign, for it indicates that the diseased matter is powerful, and the constitution relatively weak.

When the rash appears once, and then erupts a second time it should be feared. When there is a free flow of the illness, this indicates safety---and vice versa. When the pustules look elongated, the danger is greater, and when they look round it is less dangerous. If the rash appears on the chest and the abdomen, this is most dangerous, for it indicates that the diseased matter is too strong to be expelled to the extremities of the body. The type that appears on the extremities is not as

bad as the one which appears on the face and head. The type which is accompanied by a fever and restlessness is safer---and vice versa. When the fever precedes the rash, this is less dangerous than when the rash precedes the fever. When the respiration is good, this indicates safety, and when respiration is difficult, then there is danger. When there is shortness of breath accompanied by thirst, then you should realise that one of the fatal types of the pox is present. And when the urine is bloody or black, then the outcome is always death.

Measles

Measles, like small pox, arises from bitter bile. The diseased matter is in the blood.

Chicken Pox

Chicken pox lies mid-way between small pox and measles.

When treating it, it is essential to provide a good flow, and to expel the disease from the blood by using blood letting and scarification. The patient should drink grape and pomegranate syrup, and eat peas and spinach, and a milk pudding made with almonds and barley water, mixed with almond oil. Eye drops made with coriander water, and into which black collyrium has been sprinkled, should be administered, and the soles of the feet should be dyed with henna.

When the fever abates, the patient should have some soup made from young chickens---and after 20 days, he should have a hot bath.

Foods and Remedies

Allah Almighty says:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ

بِهَيْجٍ

"And the earth, we have spread it out,

and we have set firm mountains on it,

And we have made every kind of beautiful growth to
grow on it (in pairs). (Q. 50:7)

And 'every kind' are full of uses, and the 'beautiful' are
beautiful in colour.

A hadith that has been transmitted from al-Hassan through
Qatada says that when Sulayman (peace be on him) had
finished constructing the prayer place, he entered the place of
prayer, and suddenly there before him was a bush. When he
had finished his prayers, the bush said:

"Are you not going to ask me who I am?"

"Yes, who are you?", he replied.

"I am a such and such bush, and a remedy for so and so,
and this and that come from such and so", the bush said.

The Sulayman ordered that the bush be cut down. And
when this had been done, then suddenly another one, similar
to it, grew up. And so every day, when he entered the place of
prayer, he would meet another of these bushes. In this way he

acquired a complete knowledge of all of them, and then wrote his book on Medicine about them, describing the remedies from them.

There is a well-known hadith transmitted from Ibn Abbas that Sulayman (peace be on him) acquired his knowledge of plants as they grew in front of him. He would say to one, "What is your name?" And he would say to another, "What are you for?" And then, depending on their answers, if it was suitable to cultivate the species, cuttings from them would be replanted. And if one contained a remedy, then he would make a record of it. This hadith is taken from Abu Nu'aim.

Alif

Atraj (lemons)

It has been said of the Prophet of Allah (peace and blessings of Allah be upon him) that he liked to gaze upon a citrus fruit. He said;

الْأُتْرُجُ تَعْمَهَا طَيِّبٌ وَرَيْحُهَا طَيِّبٌ

"The citrus fruit is like a true believer, with a good taste, and a good scent." (Bukhari)

The sour citrus is cold and dry. From it is made lemon juice, which is good for hot stomachs. It also strengthens and gladdens the heart, stimulates the appetite, quenches the thirst, satisfies hunger, cures diarrhoea arising from the gall bladder, and expels all bilious diarrhoea and palpitations. It diminishes sorrow and the desolation of the self. It removes ink stains from clothes, and freckles from the face.

The white, pithy matter of the citrus fruit is cold and wet and difficult to digest. It is bad for the stomach, and eating it results in colic.

The seeds, peel, leaves and blossom are hot and dry. The seeds contain the property of an antidote. If two *mithqals* of them are ground up and put on the sting from a scorpion, this will be beneficial. If a few *mithqals* are drunk, they will help to

counteract all kinds of poisons. The yellow peel is used to make citrus syrup. This is beneficial in cases of colic, strengthens sexual desires, and stimulates the appetite. It also dissipates wind, although the leaves are stronger and more pleasant for this. The scent of citrus purifies pestilence and foul air.

Masruq said:

"I entered the tent of Hadrat Ayesha (may Allah be pleased with her) one day. With her was a man who was completely blind. She was cutting up a citrus for him, and he was eating pieces of it dipped in honey. I said 'Who is this?' She replied, 'This is the hidden son of my mother who has been given this defect by Allah and His Messenger (peace and blessings of Allah be upon him)'"

Athal (Tamarisk)

The tamarisk is a large tree. Its leaves resemble those of the other kind of tamarisk and the fig tree. The seeds are like those of the species known as al-Azaba. The properties of the tamarisk resemble the properties of gall-nuts.

It is cold and dry, and in the third degree. It is an astringent for the stomach and a haemostatic.

It has been mentioned by Allah Almighty.

وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىٰ أُكُلٍ خَمْطٍ وَأَثَلٍ لِّشَيْءٍ مِّن سِدْرٍ قَلِيلٍ

".....and in exchange for their two gardens We gave them two gardens bearing bitter fruit, and tamarisks, and a few lote trees." (Q. 34:16)

Athmad (Antimony)

This is also known as Isfahani collyrium. Its temperament is cold and dry. Antimony strengthens the optic nerve and preserves the health of the eye.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

مِنْ خَيْرِ الْحَالِكُمُ الْإِثْمِدُ فَإِنَّهُ يُنْبِتُ الشَّعْرَ وَيَجْلُو الْبَصَرَ

The best of all eye-medicine is antimony. It glorifies the sight and makes the eyelashes grow."

This hadith has been taken from Abu Dawud and Tirmidhi. The latter also records another hadith:

"The best of your eye-medicines is antimony, which protects the healthy eye, but not the diseased eye."

Tirmidhi has related another hadith which says that the Prophet of Allah (peace and blessings of Allah be upon him), used to have a container in which he kept a collyrium. He used to apply an ointment made from it every night, three times into one eye, and three times into the other. A similar hadith has been transmitted by Anas.

The most pleasing ingredient of the Isfahani collyrium is musk.

Azakhir (Boq-Rush)

The bog-rush is hot and dry. It is a mild diuretic and an emmenagogue. It dissolves cold swellings when used as a paste.

The Prophet of Allah (peace and blessings of Allah be upon him) referred to it.

Aruz (Rice)

Rice is the most nourishing of the grain foods after wheat, and excellent in temperament. Some say it is hot and dry, others say cold and dry. It is binding for the bowels, but if cooked with milk is less constipating. If taken with sugar, it will relieve swellings. Rice makes the body fertile and produce more semen. Eating it brings pleasant dreams. Fine rice with the fat of sheep's kidneys is better than a large purge. This is a medical secret.

There is a hadith that says: "The master of your food is meat, and rice comes next."

There is a well-known hadith attributed to Hadrat Ayesha (may Allah be pleased with her) that says:

كُلُّ شَيْءٍ أَخْرَجَتْهُ الْأَرْضُ فِيهِ دَاءٌ وَ شِفَاءٌ إِلَّا الْأَرَّزُّ فَإِنَّهُ شِفَاءٌ لَا دَاءَ فِيهِ

Whatever is grown in land has diseases and remedy but

"The rice has only healing powers and contains no source of sickness within it."

Arak (Aloes Wood)

This is the type of aloes wood from which tooth-sticks are made. Abu Hanifa said: "Aloes wood is best for brushing the teeth, for it makes speech more eloquent frees the tongue, relieves the weakness that come from disease, stimulates the appetite, and clears the brain. It is better if it is used after being moistened with rose-water."

It has been related that Ibn Abbas said, "Using a tooth-stick has ten benefits: it gives pleasing perfume to the mouth, it strengthens the gums, it dissolves phlegm, it removes scaling from the teeth, and it prepares the stomach for food. It is in accordance with the Shari'ah and it is pleasing to our Lord. It increases a man's merit, and it gives joy to the angels."

Al-Hadiqa said: "When the Prophet got up in the morning, he used to clean his mouth with a twig of aloes wood." This hadith is taken from Bukhari. It is also said that the use of aloes wood increases a man's eloquence. Abu Nu'aim has referred to this.

There are many other well authenticated ahadith on this subject. Some of them associate the Prophet of Allah (peace and blessings of Allah be upon him), with tooth sticks from the pomegranate or basil. Others associate Umar (may Allah be pleased with him) with reed tooth-sticks.

Arnab (Rabbit)

The flesh of the rabbit generates spleen. The best meat

is from the back and the hind legs. It has been falsely asserted that the female rabbit menstruates and that the Prophet of Allah (peace and blessings of Allah be upon him) abandoned eating the flesh of the female rabbit. However, Anas said, "We cooked rabbit, and Abu Talha sent for the hind legs and took them to the Prophet of Allah (peace and blessings of Allah be upon him), who received them with thanks."

As fanakh (Spinach)

Spinach is cold and wet and very irritating for the throat and chest, although it acts as a laxative for the bowels.

As tokhodas (Lavender)

Lavender is hot and dry. It causes spleen and phlegm to flow and is good for coldness of the brain and its weakness. A syrup is made from it which is useful in hot decoctions.

As Myrtle

Myrtle is cold and dry, and in the second degree. It puts a stop to diarrhoea. Smelling it soothes a hot headache, as does the poulder when used as a paste on ulcers and spots. The paste also strengthens the organs. If one sits in a decoction of it, prolapse of the rectum and uterus is relieved. An ointment of myrtle darkens the hair. The Arabs classify myrtle among the odoriferous herbs.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"If anyone offers you myrtle as a present, do not refuse it. It is from the Heaven. But it should not be used as a tooth stick.

An infusion of myrtle is good for burns. A syrup can also be made from it, but it is no use taking it for a cough, or to stop diarrhoea, unless you also take quince with it. An elixir is made from the seeds of the myrtle.

Ibn Abbas said, "When the Prophet Nuh (peace be on

him) disembarked from the ark, the first thing that he planted was myrtle."

And again from the same source: "Adam departed from the Garden with three things: myrtle---which is the queen of all the sweet-smelling shrubs in the world, compressed dates---which are queen over all the dates in the world, and a stalk of corn---which is the queen of all the food in the world." This hadith has been related by Abu Nu'aim.

Atriyya (Vermicelli)

Vermicelli is hot and very wet. It relieves diarrhoea and sore throats. It takes time to digest, but once digested it provides considerable nourishment.

Aliya (Sheep's Tail)

Sheep's tails are hot and wet. They harm the stomach but soothe the nerves.

Anas said:

دَوَاءُ حَرَقِ لِلنِّسَاءِ أَلْيَةٌ شَاةٍ تَذَابِ ثُمَّ تَجَزَّءُ ثَلَاثَةَ أَجْزَاءٍ ثُمَّ
يُشْرَبُ عَلَى الرَّيْقِ فِي كُلِّ يَوْمٍ جُزْءٌ

"The Prophet of Allah (peace and blessings of Allah be upon him), used to prescribe this for sciatica. He used to melt down the tails of four sheep. He would then divide this into three parts, and give one part each day, to be drunk on an empty stomach." (Ibn Majah)

Anas said:

"The Prophet of Allah (peace and blessings of Allah be upon him) recommended this to more than three hundred people, and they were all cured."

The Arabs of the desert improve the quality of their flocks by feeding them on wormwood and artemisia, or on camomile. The first two of these are the most effective in dealing with the pain from sciatica.

is from the back and the hind legs. It has been falsely asserted that the female rabbit menstruates and that the Prophet of Allah (peace and blessings of Allah be upon him) abandoned eating the flesh of the female rabbit. However, Anas said, "We cooked rabbit, and Abu Talha sent for the hind legs and took them to the Prophet of Allah (peace and blessings of Allah be upon him), who received them with thanks."

As fanakh (Spinach)

Spinach is cold and wet and very irritating for the throat and chest, although it acts as a laxative for the bowels.

As tokhoda (Lavender)

Lavender is hot and dry. It causes spleen and phlegm to flow and is good for coldness of the brain and its weakness. A syrup is made from it which is useful in hot decoctions.

As Myrtle

Myrtle is cold and dry, and in the second degree. It puts a stop to diarrhoea. Smelling it soothes a hot headache, as does the pounder when used as a paste on ulcers and spots. The paste also strengthens the organs. If one sits in a decoction of it, prolapse of the rectum and uterus is relieved. An ointment of myrtle darkens the hair. The Arabs classify myrtle among the odoriferous herbs.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"If anyone offers you myrtle as a present, do not refuse it. It is from the Heaven. But it should not be used as a tooth stick.

An infusion of myrtle is good for burns. A syrup can also be made from it, but it is no use taking it for a cough, or to stop diarrhoea, unless you also take quince with it. An elixir is made from the seeds of the myrtle.

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Amir Baris (Ambergris)

Ambergris is cold and dry. It reduces spleen, relieves thirst, and strengthens the liver. Its juice heightens colour and is used in infusions and pills and in ordinary syrups. A syrup of ambergris is a haemostatic and does not thicken the constitution. This is its special property.

Anisun (Aniseed)

Aniseed is hot and dry. It soothes internal pains, dispels wind, increases the flow of menses, milk and semen, and removes all harm from poisons. When used as a collyrium for the eye, it improves the eyesight. This is why snakes go out in search of this plant during the first days of spring and wipe their eyes with it, for during the winter their eyesight grows weak.

Awaz (Goose)

The heat of the goose is very great, and it contains some wetness. Its nutritional value lies midway between good and bad.

Ba'**Badunaj (comomile)**

Camomile is hot and dry, and in the first degree. It is a mild laxative, a carminative, and an emollient. It dissolves without traction. This is its specific property. When taken orally it increases the urine and the menses. To sit in a decoction of it causes the expulsion of the foetus together with the membranes. It can also be used as a paste, or as a warm enema.

Baqila (Beans)

Beans are cold and dry. They produce a lot of wind and are difficult to digest. If a pigeon eats beans, it ceases to lay eggs. If the pubes of a young boy are plastered with mashed beans, the pubic hair will not grow. Beans result in flatulence and cause forgetfulness.

Hippocrates thought that beans were an excellent source of nourishment and good for keeping healthy.

The ill effects of beans can be avoided by eating them with thyme, olive oil and salt.

Badinjan (Aubergines)

The black variety generates spleen. A tisane sipped gently is good for piles. It is balanced by having it with meat fried in fat.

Burdi (Papyrus)

Papyrus is cold. It stops wounds bleeding when there is strong flow of blood. When used for gargling, it neutralises the smell of garlic and onions. If anyone who has nose-bleed sniffs up the ashes, the bleeding is stopped.

Ibn Sina said: "It is good for scabs and heals wounds." Bukhari relates that when the Prophet of Allah (peace and blessings of Allah be upon him) broke a tooth, his daughter Fatima (may Allah be pleased with her) went and found some matting. She set fire to it so that it was reduced to ashes. These she sprinkled on the wounded gum, and the bleeding stopped.

The word 'matting' here means a reed mat, for its ashes, when dry, stop the bleeding.

Bukhari compiled a section in his book specifically on this subject, and called it, "the Healing of wounds by Using Burned Matting."

Burquq (Plums)

The action of the plum resembles that of the peach (khukh). It relaxes the stomach and eases the bowel. It is better to eat it before a meal rather than after a meal. It is used in laxative infusions and decoctions.

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tery and enteritis. It relieves thirst and softens the constitution. It is said that coffee beans produce wisdom, and should be used with care.

Busur (Unfertilised Female Dates)

This type of date is hot and dry. It increases the flow of both spleen and phlegm. It has a cutting action when used in decoctions, enemas and suppositories.

Balah (Fertilised Unripe Dates)

These dates are hot, whereas when they are ripe, they are cold. Both tan the stomach.

Ibn Majah said, "Truly the Prophet (peace and blessings of Allah be upon him) said, 'Eat fresh and dried dates together, for shaytan has said that Adam (peace be on him), continued to live for as long as he ate fresh dates with dried ones.

According to another hadith, eating dates makes shaytan sad. Nasa'i has also related this hadith, but adds that it is not an authentic hadith.

Basal (Onions)

The onion is hot and wet. Its virtue is that it remedies changes of water for whoever eats it. It makes food tasty, gives coction to semen, and cuts down phlegm. Sniffing an onion after taking medicine prevents vomiting. Eating meat with onions removes their unpleasant smell.

It has been related from Muawiyya that the Prophet of Allah (peace and blessings of Allah be upon him) offered food seasoned with onions to some delegates and said:

"Eat of this seasoning and say, 'Whoever does not eat of this seasoning, or whatever else diffuses the odour of the earth, will experience harm from its waters and will suffer injury."

Onion cause headaches and cloud vision. Too many

onions affect the intellect and make a person forgetful. This kind of harm is only caused by raw onions.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever eats this vegetable, or whose breath smells of onion or garlic, should not come near us in our mosques, for the angels dislike everything that the sons of men dislike." Bukhari has recorded this hadith. Nevertheless, this prohibition of the Prophet does not make eating onions absolutely forbidden.

Batikh (Melon)

The green variety is cold and wet, while the yellow tends to be hot. The so-called 'Abdullahi Melon is named after Abu Abdullah. The more sweet a melon is, the more hot it is.

When used in an eye lotion, melon makes the eyes shine. It is also a diuretic and is quickly digested. A melon embrocation helps to remove freckles from the face, especially of the embrocation is made from the seeds. It also helps to expel stones from the kidneys and bladder. It also acts as a laxative for any humour that happens to be in the stomach. If tough meat is cooked with the peel of a yellow melon, this makes it tender.

When melon is eaten, it must be fresh, otherwise it may go bad and cause illness. If it is eaten after it has begun to decompose, it must be expelled from the body because it then takes on bad and poisonous qualities. If a hot sickness result, then the remedy is oxymel; if cold, the remedy is ginger.

The following ahadith about melons have been transmitted:

The Prophet of Allah (peace and blessings of Allah be upon him) used to eat melon together with fresh dates. He used to say: "One drives out heat, the other cold." Tirmidhi has recorded this hadith.

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Abu Dawud said:

"Among the fruits that the Prophet (peace and blessings of Allah be upon him) liked, were grapes and melons."

There is also the well-known hadith attributed to Ibn Abbas (may Allah be pleased with him) that a melon is a food, a drink and a scent. It washes the bladder, cleans the stomach, increases spinal fluid, helps sexual intercourse, clears eyesight, and stops colds.

It is essential that melon is not eaten when you are very hungry.

Baqalat al-Hamqa (Purslane)

This plant is also known as rajlat or farfakh or farfakhin.

Purslane is cold and wet. It helps in dealing with bilious matter, especially when mixed with vinegar, whether it is taken internally or applied externally. It is also good for the teeth. It weakens the sexual appetite, and takes away the desire for food. Whoever spreads purslane on his bed, will never wet his bed, or have nightmares or wet dreams.

It has been related that the Prophet (peace and blessings of Allah be upon him), once had an ulcer on his leg. He happened to pass by where some purslane was growing, squeezed some of its juice on his leg, and was cured—whereupon he exclaimed--- "Praise, be to Allah for you, O Purslane, wherever you may be!"

Bandaq (Hazel Nuts)

The hazel nut is hot and dry. It slows down the digestion, creates bile, prevents nausea, makes the brain grow, and helps in cases of poisoning.

Banafsaj (Violets)

Violets are cold and wet, and in the first degree---although some say that they are hot. Sniffing them, or using them in a

paste, relieves sanguineous headaches. Sitting in a decoction of them, or even drinking it, helps with catarrh and relieves internal pains. Violets are used in enemas, infusions, decoctions, pills, suppositories, and pastes.

Boraq (Borax)

Borax is hot and dry. It softens the constitution. It is used in several enemas, and in cumin syrup.

Baydha (Eggs)

The best of all eggs is a chicken's egg. A soft-boiled egg is better than a hard-boiled egg. In the egg there is perfect balance. An egg that tends to be hot, the white to be cold.

Rubbing the face with the white of an egg soothes sunburn, and in a paste it heals burns and prevents scarring. It also relieves eye pains. A soft-boiled egg is good for coughs, roughness in the chest, hoarseness and haemorrhages. It produces plenty of thin chyme. Eggs are a good food---and, finally, they are an aphrodisiac.

It has been related that when someone said to the Prophet of Allah (peace and blessings of Allah be upon him):

"O Messenger of Allah, I complain to Allah Almighty about my weakness", the Prophet told him to eat eggs. This hadith has been recorded by Bayhaqi in his *sh'ab al-Ayman*.

Ta

Turab---Dust

Allah Almighty refers to dust when He says:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

Surely the likeness of Jesus with Allah is as the likeness of Adam--- He created him from dust,

then He said to him: 'Be!—and he was. (Q. 3:59)

The temperament of dust is cold and dry, once its moisture has evaporated.

The Prophet of Allah (peace and blessings of Allah be upon him):

لَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ

"Nothing fills the stomach of the sons of Adam except dust: meaning that man is never satisfied until he is dead.

Tarmus (Lupin)

Lupins are hot and dry. When eaten with honey they kill worms, as will a paste made from them when applied to the skin. When powdered they remove scars, and an infusion destroys bedbugs.

Tabal (coriander)

Tabal contains heat. It is a gentle laxative and is classed among those medicines which are suitable for children.

Turbud (Turpeth)

The turpeth is hot and dry. It causes thin phlegm to flow, and also thick if ginger is added. It is used in decoctions, enemas and pills.

Tuffah (Apples)

Apples contain wetness which is beneficial. An apple which is sour is more cold than the one which is sweet. Al-Fatahi claims that apples strengthens the heart. Syrup of apples is made from them, which strengthens the faculties and is a good remedy for evil inclinations. Apple jelly is prepared from Nabataean apples. Eating sour apples causes forgetfulness.

Tamr (Dried Dates)

Ali (may Allah be pleased with him) said, "The best dates are the dates called 'al-Burniy!'."

among the hadith concerning dates are the following:

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"The best of all your dates is that of al-Burniy, which drives out diseases."

And it has been transmitted by Abu Hurairah (may Allah be pleased with him)

"In the sweetness of al-Burniy dates there is no disease."

Also the Prophet (peace and blessings of Allah be upon him) said:

"Your women folk should eat dates, for whoever makes dates their food will produce children with ease.

As for fresh dates, these were the food of Mary. (peace be on her) and there had been any food that was better, then truly she would have eaten it. Allah Almighty said:

وَهَزَى إِلَيْكَ بِجَذْعِ النَّخْلَةِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا

"And shake the trunk of the palm tree towards you and fresh ripe dates will drop down on you."

(Q. 19:25)

The Companions (may Allah be pleased with all of them) used to leave some dates to soak for the Prophet of Allah (peace and blessings of Allah be upon him), and he would drink the juice the next day—and on the following day he would again ask for it, and drink from it, and then pour away what was left.

Among the ahadith is the saying that eating dates prevents colic.

Ibn Abbas (may Allah be pleased with him) said:

"The Prophet of Allah (peace and blessings of Allah be upon him) used to like the type of date called "Ajwat".

All of the above ahadith are related by Abu Nu'aim in his *Kitab at-Tibb*

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From Sa'id Ibn Abi Waqas comes the well-known hadith:

"Whoever has seven 'Ajwat dates for breakfast will not suffer any harm from oppression or sorcery for the whole day."

This has been recorded by Bukhari, who considers it to be a sound hadith.

Among the other sound ahadith is this one:

"Whoever eats seven dates between dawn and dusk will have no harm come to him between dawn and dusk."

As-Suyuti offers the explanation that by 'dawn' is meant eating the early morning meal each day, and that 'Ajwat is a type of Madina date which is larger than the al-Sihani date, dark in colour, and planted by the Prophet of Allah (peace and blessings of Allah be upon him). It is clear that it has benefited from the baraka of having been planted by the Prophet. A connection can be seen with the practice of placing two palm branches on the tombs of martyrs and within their graves. Putting these palms there gives them baraka and lessens their pains.

Tirmidhi has related a similar hadith. He says that the Ajwat is from Heaven, and that there is an antidote against poison in it.

Also Hadrat Ayesha (may Allah be pleased with her) has transmitted this saying of the Prophet of Allah (peace and blessings of Allah be upon him):

"The Ajwat date is an excellent remedy." (Muslim)

It is inaccordance with the sunnah for a fasting man to break his fast with dates. The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever can find dates should break his fast with them--and whoever cannot find date should break his fast with water, for truly it is pure."

Nasa'i transmitted this hadith.

The Prophet of Allah (peace and blessings of Allah be upon him) also said:

"As for a house that has no dates, truly those who live in it will go hungry."

Dates are hot and dry. They increase sexual power, especially when combined with pine kernels. However if a person who is suffering from opthalmia eats them, then he will have headaches and other ill-effects. The Prophet of Allah (peace and blessings of Allah be upon him) forbade Ali (may Allah be pleased with him) to eat dates when he was suffering from opthalmia.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Dried dates and dried grapes should not be soaked in water together. He also forbade soaking fresh dates and fresh grapes together."

The ill-effects of dates can be neutralised by eating almonds and poppies.

Tamr Hind (Tamarind)

The tamarind is hot and dry, and in the second degree. It provokes a flow of bile, stops vomiting, harms the chest, and is useful in infusions, decoctions, and oxymels. A syrup that takes away thirst is made from them.

Tin-Figs

The best kind of fig is the white fig, when ripe and peeled. Fresh figs are better than dried figs. It contains heat and is very nourishing. It passes swiftly through the intestine. It is the most nourishing of all fruits. It acts as a laxative for the constitution and assuages thirst which is due to phlegm. Figs relieve a chronic cough, act as a diuretic, and clear blockages. Eating figs on an empty stomach is very efficacious in opening up the

From Sa'id Ibn Abi Waqas comes the well-known hadith:

"Whoever has seven 'Ajwat dates for breakfast will not suffer any harm from oppression or sorcery for the whole day."

This has been recorded by Bukhari, who considers it to be a sound hadith.

Among the other sound ahadith is this one:

"Whoever eats seven dates between dawn and dusk will have no harm come to him between dawn and dusk."

As-Suyuti offers the explanation that by 'dawn' is meant eating the early morning meal each day, and that 'Ajwat is a type of Madina date which is larger than the al-Sihani date, dark in colour, and planted by the Prophet of Allah (peace and blessings of Allah be upon him). It is clear that it has benefited from the baraka of having been planted by the Prophet. A connection can be seen with the practice of placing two palm branches on the tombs of martyrs and within their graves. Putting these palms there gives them baraka and lessens their pains.

Tirmidhi has related a similar hadith. He says that the Ajwat is from Heaven, and that there is an antidote against poison in it.

Also Hadrat Ayesha (may Allah be pleased with her) has transmitted this saying of the Prophet of Allah (peace and blessings of Allah be upon him):

"The Ajwat date is an excellent remedy." (Muslim)

It is inaccordance with the sunnah for a fasting man to break his fast with dates. The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever can find dates should break his fast with them--and whoever cannot find date should break his fast with water, for truly it is pure."

Nasa'i transmitted this hadith.

The Prophet of Allah (peace and blessings of Allah be upon him) also said:

"As for a house that has no dates, truly those who live in it will go hungry."

Dates are hot and dry. They increase sexual power, especially when combined with pine kernels. However if a person who is suffering from opthalmia eats them, then he will have headaches and other ill-effects. The Prophet of Allah (peace and blessings of Allah be upon him) forbade Ali (may allah be pleased with him) to eat dates when he was suffering from opthalmia.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Dried dates and dried grapes should not be soaked in water together. He also forbade soaking fresh dates and fresh grapes together."

The ill-effects of dates can be neutralised by eating almonds and poppies.

Tamr Hind (Tamarind)

The tamarind is hot and dry, and in the second degree. It provokes a flow of bile, stops vomiting, harms the chest, and is useful in infusions, decoctions, and oxymels. A syrup that takes away thirst is made from them.

Tin-Figs

The best kind of fig is the white fig, when ripe and peeled. Fresh figs are better than dried figs. It contains heat and is very nourishing. It passes swiftly through the intestine. It is the most nourishing of all fruits. It acts as a laxative for the constitution and assuages thirst which is due to phlegm. Figs relieve a chronic cough, act as a diuretic, and clear blockages. Eating figs on an empty stomach is very efficacious in opening up the

alimentary tract, especially when eaten with almonds and walnuts.

Abu'd---Darda (may Allah be pleased with him) quoting the Prophet of Allah (peace and blessings of Allah be upon him):

"If you are going to say that any fruit has come from heaven then truly you should mention the fig, for it is indeed the fruit of Heaven."

It has no stone. So eat of it, for it cures piles and helps gout.

Tha

Thum (Garlic)

Garlic is hot and dry, and in the third degree. It makes wind disappear. A paste made from it blisters the skin. Eating garlic is beneficial after a change in drinking water. It also precipitates menstruation and helps to expel the after birth---but it causes headaches and harms the eyesight.

It has been related that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"O'Ali, eat garlic---and were it not for my being visited by the angel of Allah (Jibril), I would eat it myself."

And Ali (may Allah be pleased with him) said:

"The Prophet of Allah (peace and blessings of Allah be upon him), advised against eating garlic except when cooked."

Garlic is very good for cold temperaments, for those who are phlegmatic, and for those who have palsy, but it dries up semen. It makes wind disappear, relieves pains caused by the cold, and acts like an antidote for bites. A paste made from it is very good for treating animal bites and scorpion stings. It is also

used to remove leeches from the throat, as well as having many other uses.

Anas has transmitted the hadith, "Whoever eats of this vegetable should not enter our mosques." This hadith has also been transmitted by Bukhari.

Rue neutralises the smell of garlic.

Thalaj (Snow or Ice)

Snow is bad for both the stomach and the liver, especially for those who are weak. Eating snow makes a person thirsty because it absorbs heat.

Jim

Jabn (Cheese)

Fresh cheese is cold and wet, while dried cheese is hot and dry. It is moderately good. Fresh cheese is a very fattening food, while salty cheese makes you loose weight, although it increases the sexual urge.

It has been related by Umm Salama:

"I once offered the Prophet of Allah (peace and blessings of Allah be upon him) some toasted cheese and he ate it. Then he went out to do the prayer without doing wudu."

Tirmidhi has transmitted this hadith in his *Ash-Shama'il*. The same hadith is also recorded by al-Muqira.

Toasted cheese is good for ulcers of the bowel and alleviates diarrhoea.

Jarjir (Cress)

Physicians call this plant Baqala 'Ayasana. It is hot and wet. It stimulates desire for sexual intercourse.

It has been related that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"Cress is a herb from Ethiopia, and I have seen it growing in fire of Hell."

Jarad (Locust)

Locusts are hot and dry, and a very poor food. Most of them cause wasting away.

Ibn Abi Aufi said: We went on seven raids with the Prophet of Allah (peace and blessings of Allah be upon him), when we ate locusts on the way. This hadith has been transmitted by Bukhari and Muslim.

Hadrat Umar (may Allah be pleased with him) said:

"The Prophet of Allah (peace and blessings of Allah be upon him), once expressed a desire for a toasted locust."

The consorts of the Prophet (peace and blessings of Allah be upon him) used to give locusts to one another as presents.

Jazr (Carrots)

carrots are wet and hot. They arouse desire for sexual intercourse and produce a good supply of semen. They also precipitate menstruation and urination.

Jummar---Core of the Date Palm

The core of the date palm is white, cold and wet. It is good for diarrhoea and takes time to be digested.

According to Ibn Umar (may Allah be pleased with him) the core of a date palm was once given to the Prophet of Allah (peace and blessings of Allah be upon him), and he said:

"Of all the trees, there is one tree that is blessed with baraka just as the true believers are blessed."

By this he meant the palm tree. This hadith comes from Bukhari and Muslim.

الْجُمَارُ إِنَّ مِنْ الشَّجَرَةِ مِثْلَ الرَّجُلِ الْمُسْلِمِ

Juz (Walnut)

The walnut is hot and dry. It causes headaches. It is difficult to digest and is bad for the stomach. Fresh walnuts are better than dried ones. A mixture of walnuts and honey is good for sore throats.

Ibn Sina said: 'Eating figs, walnuts and rue is a remedy for all poisons and their like.'

Dioscorides said, "Take walnuts both before and after eating poison."

It has been related that al-Mahdi said "I entered the house of al-Mansur, and saw him eating cheese and walnuts, so I said to him, 'What is this?' and he said, 'My father told me about someone who once saw the Prophet of Allah (peace and blessings of Allah be upon him), eating cheese and walnuts, and so he asked him about it, and the Prophet replied, "Cheese is a disease and walnuts are a medicine. If you combine the two, then you have a remedy." This hadith is recorded in *Al-Wasila*.

Ha'

Habbah (Seeds)

Habbat'l Sauda (Coriander Seeds)

Bukhari says that coriander seeds are hot and dry, and in the third degree. Abu Hurairah (may Allah be pleased with him) has transmitted a well-known hadith,

عَلَيْكُمْ بِهَذِهِ الْجَنَّةِ السَّودَاءِ فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ
"Coriander seeds are for you, because they are a cure for all diseases except the death."

This hadith is also recorded by Bukhari and Muslim.

What the Arabs call 'habbat'l---sauda, the Persians call

'shuniz'. According to a hadith which comes from al-Hassan, this word means 'mustard'. However al-Harawi says that the word means 'fruit of the terebinth tree' and nothing else. Abdal Latif says that the word means 'black cumin', which is also known as Indian cumin, and that the uses of cumin are many, and that therefore it is universally accepted as a panacea. 'Universally' should mean 'every where', but here the word means 'for most diseases'--- and even then this statement is an exaggeration. Allah Almighty says:

وَأَوْثَيْتَ مِنْ كُلِّ شَيْءٍ

".....and she has been given everything....."

(Q. 27:23)

In saying this He may have been referring to medicine, but this is in the knowledge of Allah and in the knowledge of the Prophet of Allah (peace and blessings of Allah be upon him) alone. Allah has withheld this knowledge from us, but the Prophet has made us aware of its existence.

Another similar example is this: The Prophet of Allah (peace and blessings of Allah be upon him) has told us that whoever has seven Ajwat dates for breakfast will not suffer from any harm or sorcery on that day. Here is another example: the Prophet of Allah (peace and blessings of Allah be upon him) has told us that one wing of a fly carries a disease, and the other its cure. And there are many other similar examples. These revelations are from among the miracles of the Prophet (peace and blessings of Allah be upon him).

Coriander seeds are useful in counteracting all diseases that are cold and wet. They are also used in treating hot diseases when combined with other remedies, in order to accelerate their penetration. An example of a similar course of action is when physicians combine saffron with camphor in a pill.

Coriander seeds remove wind, leucoderma patches, and recurring phlegmy fever. They clear blockages, dissolve wind,

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dry up soggy stomachs, and never fail to increase the flow of urine, menses and milk. If they are ground up with vinegar, made into a paste, and rubbed on the abdomen, they kill intestinal worms. Thus they are also known as 'worm-seed'. They also cure colds. If they are boiled in fat, they are good for treating baldness, warts and delusions. And ointment made of coriander seeds stimulates the growth of the beard and stops hair turning grey.

A draught of one mithqal is good for treating shortness of breath and tarantula bites, and if it is ground up and taken dry every day, then it is good in cases of dog bite and helps to prevent death. The smoke from burning the seeds drives away flying insects. When eaten with bread, the seeds remove wind and relieve headaches. If paste made from them is good for palsies, facial paralysis, all types of hemicrania, apoplexy, stupor, amnesia, vertigo and giddiness.

Thus the uses of coriander are many. Whoever desires to know them all must research the lengthy works of physicians--for they have all been described by them so that they will not be forgotten. I have only given a summary here. And if the physicians are aware of all uses of this plant, then you can be quite sure that the Prophet knew them too, he being the first and last of all teachers, and may we be protected on the day of Judgement, the day which is constantly remembered by those who remember, and whose remembrance is forgotten by those who forget.

Habb al-Snubar (Pine Kernels)

Pine Kernels are hot and dry. They increase semen. They are made with pomegranate, into a bitter-sweet antidote, and are included in philosophers syrup.

Habb ar-Rashad (also called Hurf)—Cress Seeds

Cress seeds are hot and dry. They are a remedy for tenesmus when it is caused by the cold. They also activate semen. The smoke from burning them drives away insects and

dissolves wind and colic. Their effect is similar to that of mustard seeds.

It has been related that the Prophet (peace and blessings of Allah be upon him) said, "What are the two basic cures? They are aloe wood and mustard seeds."

Abu Ubayda (may Allah be pleased with him) said, "Hurf' means 'unripe grapes'. These are cold and dry. They destroy bile. An infusion made from them stops diarrhoea and vomiting and stimulates sexual desire. An 'infusion made with unripe grapes and mint is used to remove nausea.

Harir (Silk)

Silk is hot and dry. The best silk is raw silk. It is classified as stimulant. Wearing silk stops lice spreading---although Ibn Sina says the opposite.

Bukhari and Muslim have transmitted the hadith that the Prophet (peace and blessings of Allah be upon him), allowing Ibn Auf and Zubair to wear silk because of their itchiness. When they complained about lice while they were on a raid, he permitted them to wear silk shirts---which is very strengthening for the heart, although it is haram for men.

Thus there is proof in the hadith that it is halal to treat oneself with what is normally haram, and so to be cured in accordance with the law of healing, for this is permitted in the case of treating the itch. Thus it is permitted in this situation, even though Malik normally forbade it.

From Abu Musa (may Allah be pleased with him) comes the well-known hadith that Allah has made it halal for women to wear gold and silk, but He has made it haram for their men-folk. This is a sound hadith.

Abu'd-Darda (may Allah be pleased with him) has transmitted another well-known hadith that Allah has created both disease and cure, and that He has made a remedy for every disease---and this is the remedy that people should use, and

they should not be treated by haram means. So use medicine, but not haram medicine. Abu Dawud has also related this hadith,

The saying of the Prophet of Allah (peace and blessings of Allah be upon him) "Use medicine", is an order. Even the mildest form of order is a command. Whatever is prohibited implies that it is haram. If anyone were to say that the Prophet's order in this case makes wearing silk halal, then we would reply, "This is certainly the case, since it has been preceded by a prohibition." A similar example is when Allah says:

وَاِذَا حَلَلْتُمْ فَاصْطَادُوا

".....And when you have left the Haram, then you may hunt....." (Q. 5:2)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ فَإِذَا قُضِيَ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe, when the call for prayer is heard for the day of the Jumu'a then hasten to the remembrance of Allah and leave you trading. That is better for you, if you only knew. And when the prayer is over, then go out into the land and seek Allah's bounty, And remember Allah much so that you will be successful. (Q. 62:9-10)

Truly the Prophet of Allah (peace and blessings of Allah be upon him) used to treat himself medicine. According to one well-known hadith, Abu Hurairah (may Allah be pleased with him) has related:

"Whoever treats himself with halal medicines will be cured, and as for whoever treats himself with haram medicines, Allah will not cure him."

Another hadith relates that the Prophet of Allah (peace and blessings of Allah be upon him) was asked about wine, as to whether it could be used as a medicine, and he replied, "Wine is not medicine." this hadith has been transmitted by Abu Dawud and Tirmidhi.

It has been related by Abu Hurairah (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) forbade using anything that is detested as a remedy. Al-Waki says that by this he meant the use of incantations. However, al-Bayhaqi has recorded the hadith that Ibn al-Bayhaqi has recorded the hadith that Ibn al-Arabi said that the word 'detested' in the Arabic language means anything that is hateful: thus as far as speech is concerned, it means 'abuse', as far as the *deen* is concerned, it means heresy; as far as food is concerned it means haram and as far as drink is concerned it means harmful.

Uthman Ibn Abdar-Rahman says that a physician once talked of using a frog in his treatment. The Prophet of Allah (peace and blessings of Allah be upon him) rebuked him and forbade him from killing it. This hadith has been transmitted by Abu Dawud and Nasa'i.

It has been related by Tariq Ibn Suwayd, "I told the Prophet of Allah (peace and blessings of Allah be upon him), that we grew grapes and pressed out the juice and drank it (after it had fermented), and he said, 'Do not do this.' Then I went back to him and said, 'I cure the sick with it', and he replied, 'Truly that is not healing--- it is creating illness.'" This hadith has been transmitted by Muslim, Abu Dawud and Tirmidhi, and it is an accurate and reliable hadith.

Al-Khattabi said: "It is described as a disease, because drinking (fermented) grape juice involves wrong action."

Indeed it is quite true that there is no benefit to be gained from drinking wine. When the asker asked about it, he already knew that it involved wrong action, but he was enquiring about any beneficial properties that it might nevertheless still have--but the Prophet of Allah (peace and blessings of Allah be upon him), rejected this and denied any such possibility. And Allah knows everything.

It does appear that wine is a remedy for some diseases, but the Prophet of Allah (peace and blessings of Allah be upon him) viewed it from beyond the limits of this world, and within the limits of the next world---and considered it not in terms of what is natural, but in terms of what is halal.

Someone else has pointed out that Allah in His Glory deprived wine of all benefits when He made it haram. And Allah knows everything.

Please note that the word '*kham*' and '*khamrah*' (meaning 'wine'---and by analogy anything that is alcoholic or intoxicating) appears in both the masculine and the feminine form, as does the word '*tamr*' and '*tamrah*' (meaning 'date')

Finally, wearing silk is also useful for treating melancholia.

Halwa (Sweets)

Sweets made from sugar are hot and wet. They ease sore throats and are good for coughs. It is good to eat them.

Sweets made from honey are incomparable. They are best suited for the phlegmatic. Hadrat Ayesh (may Allah be pleased with her) said:

يُحِبُّ الْحُلُوءَ وَالْعَسَلْ

"The Prophet of Allah (peace and blessings of Allah be upon him), loved sweets and honey." (Bukhari).

A sweet made from dates and butter (known as 'khabis') is very good for those who suffer from spleen, from phthisis, and from hectic fever.

Hmmas (Chick-peas)

The chick-pea is hot and wet. The effect of the dark pea is stronger than that of the red, and the effect of the red is stronger than that of the pale.

The chick-pea produces wind. It also stimulates sexual desires and increases semen and milk. It beautifies the complexion and does to the body what leavening does to dough.

Some physicians have said, "There are three things that are needed for fruitful sexual intercourse. All of them are present in the chick-pea."

Hamam (Dove)

The wild dove is less wet than the tame dove, and a young dove is more wet than an old one. Eating the flesh of doves increases sexual energy. Eating dove's flesh cooked with sour grapes, or eating the flesh of the fine-eyed dove, heals cases of paraesthesia---that is, where legs and arms have gone to sleep---and cases of flaccidity and tremors.

According to Hussayn, it is said, "Do not go looking for their nests at night, for truly at night they are secure."

Himar al-Wahash (Wild Ass)

The wild ass is hot and dry. It generates thick blood. Its fat is good for back and kidney pains, and for chills.

They say that Qatada was renowned for his hunting them. Bukhari also confirms this.

Hinna (Henna)

Henna is cold and dry, although some say that it contains heat. It is used for treating mouth ulcers, stomatitis and hot swellings. Decoctions of henna are good for burns. When used as a dye it reddens the hair and beautifies it. It is also useful in treating infections of the nails. If someone who catches small-pox stains his body with henna at the onset of the disease, then the pox will not come near his two eyes.

It has been related that Umm Salama said,

لَا يُصِيبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرْحَةٌ وَلَا شَوْكَةٌ إِلَّا
وَضَعَ عَلَيْهَا الْحِنَّا

"The Prophet of Allah (peace and blessings of Allah be upon him), never suffered from a wound or a thorn without putting henna on it." Timidhi and Bayhaqi have transmitted this hadith.

In the *History* of al-Bukhari, it is written that a man once complained to the Prophet of a pain in his head. All that he said in reply was, "Then have a hot bath." And to the one who complained to him of a pain in his legs, all that he said was, "Dye them with henna." Abu Dawud transmitted this hadith, and also records the hadith that he said,

"There is no plant dearer to Allah than henna."

It has been related by Abu Hurairah (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said,

"The Jews and the Christians do not dye themselves with henna, so act differently to them." (Abu Dawud)

Ahmad ibn Hanbal said, "I cannot love any man who fails to dye his grey hair in order not to resemble the People of the Book." for the Prophet of Allah (peace and blessings of Allah be upon him), once said:

"They did not dye their hair and so truly they resemble the people of the Book."

This is what has been transmitted by Timidhi, and indeed it is a good and sound hadith.

Ahmad said, "Dye your hair with henna. It is preferable that you do it..... even if it is only once rather than not at all....so that you do not come to resemble the Jews." And Abu Dharr said that the Prophet of Allah (peace and blessings of Allah be upon him), once remarked:

'The best thing with which to conceal your grey hair is henna or indigo.'

Abu Rafi' once said:

"I was with the Prophet of Allah (peace and blessings of Allah be upon him), when he stroked his beard with his hand and said: 'To you belongs the prince of dyes, which benefits the eyesight and increases sexual energy.'

It has been reported by Anas, "They dyed themselves with henna, and so truly they became younger, more fertile, and more potent." Abu Nu'aim has also recorded these two statements.

Al-Muwaffaq Abdal-Latif said, "The colour of henna is the colour of fire, and it is loved because it arouses the faculty of love. Its scent is a perfume."

Our forefathers did indeed usually dye themselves with henna.... for example, Muhammad ibn Hanifa and Ibn Sirin used to wash with it; Abu Bakr used to dye himself with it; and Umar and Abu 'Ubayda used to bath in it. Indeed Umar dyed his beard yellow with it. Also, he said that he saw the Prophet with a beard dyed yellow.

In Bukhari there is the saying of Umm Salama, "I took a hair of the Prophet of Allah (peace and blessings of Allah be upon him), out to them and clearly it had been dyed with indigo and henna."

Anas said, "I saw the hair of the Prophet of Allah (peace and blessings of Allah be upon him), and it had been dyed." And

there is the other hadith of Umm Salama, "Truly the Prophet of Allah (peace and blessings of Allah be upon him), never suffered from a cut or a thorn in his skin without putting henna on it."

Indeed the cure for cuts is whatever dries out their moisture and whatever stimulates the faculty of causing tissue growth.... and this is exactly what henna does, for it dries out the excess moisture which otherwise prevents fresh tissue growth in cuts. And as for thorns, henna has the capacity to counteract the flaccidity of an organ and so assist in the expulsion of a thorn.

If henna blossom is placed in woollen clothing, then this perfumes it and stops it from being eaten by moths. Some experienced people say that if henna leaves are soaked in water and squeezed out, and if that water is then taken daily for twenty days...40 drachms of liquid with 10 drachms of sugar...then it assists in the treatment of leprosy in its early stages. If, after eating lamb's meat along with this, the patient is not cured, then there is no cure left for him.

Kha'

Khubbaza (Mallow)

Mallow is cold and wet. It relaxes the constitution and the throat and helps whoever has a cough. Its seeds are used in emollient enemas and such like. A decoction used as a douche is good for an itchy anus.

Khubz (Bread)

Allah Almighty says: فَاَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى

الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ

".....Now send one of you with this money of yours to the city,

and let him see what food is purest and bring you some of it to eat and let him behave with courtesy..."
(Q. 18:19)

Physicians have said that the best bread is bread baked in a circular brick oven..... well-baked and using fine flour. The temperament of such bread is hot and rather dry. It should not be eaten until it has cooled down, for truly its heat makes you thirsty. The best time to eat it is on the same day that it was kneaded...and when it is stale or pasty, it makes the constitution constipated.

The next best bread is that which is cooked in a upright oven. Any other kind of bread is no good.

The less bran there is in bread, the more slowly it is digested, but the more nourishing it is. Soft bread is more nutritious and easier to digest. Bread crumbs produce wind and are slow to be digested. Bread which is like cake produces thick humours. Bread made with milk creates blockages but is very nourishing, it passes down through the intestine slowly. Barley bread is cooling and causes wind. Bread made from chick-peas is slow to digest and needs a lot of salt.

Hadrat Ayesha (may Allah be pleased with her) is credited with transmitting the well-known hadith that has been attributed to the Prophet of Allah (peace and blessings of Allah be upon him):

"Honour bread, for Allah has made the earth and the sky its servants."

Khukh (Peaches)

The peach is cold and wet. It relaxes the stomach and eases the bowel. It is better to eat it before a meal rather than after a meal. A syrup which is good for bilious fevers, and relaxes the system, and quenches thirst, is made from it. It is used in laxative infusions and decoctions.

Kharnub (Carob)

Carob is cold and astringent, good for the intestine, but bad for the stomach. Its juice tends to be hot and is agreeable to the bowel.

Khardal (Mustard)

Mustard is hot and dry, and in the fourth degree. It reduces phlegm. Too much mustard causes blindness. One of its properties is that it clears blockages in the brain.

Khass (Lettuce)

Lettuce is cold and wet. It has more nourishment in it than all the other vegetables. Eating it increases the softness of the constitution and helps those who suffer from delirium. However it dries up semen and diminishes desire for sexual intercourse. Constantly eating lettuce weakens the eyesight.

Khashkhash (Poppies)

Poppies are cold and dry, and in the second degree. They cause intoxication and sleep.

Khatmi (Marsh Mallow)

The marsh mallow is moderately hot. A decoction made from the roots helps in cases of tenesmus and looseness of the bowel. The seeds are used in softening enemas.

Khall (Vinegar)

Vinegar has both hot and cold elements, but the cold predominates. It is good for inflammation of the stomach. It has an adverse effect on the splenic humour, but counteracts phlegm. It is good for erysipelas, herpes, scabies and burns. When mixed with rose ointment in an infusion, it is good for hot headaches. Gargling with vinegar alleviates toothache and relieves pain, whether hot or cold, It can produce burning in the anus, but helps the digestion.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Vinegar is a comfort for man." (Muslim)

Another well-known hadith has also been transmitted:

"O' Allah has put blessing in vinegar, for truly it was the seasoning used by the Prophets before me."

And Bayhaqi has transmitted this hadith:

"A household which has vinegar will never suffer from poverty."

A syrup called oxymel is made with vinegar, and there is conserve of roses which in Iraq is called 'syrup of vinegar'. It safeguards the health of those who have hot constitutions and alleviates infected fevers. It diminishes the semen, and if taken at breakfast, it reduces sexual potency.

Khamr (Wine)

Wine is prepared from particular kinds of grapes. As-Suyuti would like to point out that this is the opinion of the Hanafi *madhhab* (religion). However the view of the majority of the 'Ulama' is that anything that intoxicates comes within the definition of 'wine'.

Khamat

Abu 'Ubayda says that the word 'khamat' can be applied to any tree with thorns, but others say that the word only applies to aloes wood.

Khiyar (Cucumber)

The type of cucumber called khiyar is colder and more substantial than the type called qitha. The best kind has small seeds. It should be eaten with honey. The best part is the pith.

Khiyar Shanbar (Cassia)

Cassia contains heat. It precipitates a flow a spleen and bile. Gargling with Cassia and milk is good for inflamed throats. Cassia relieves a full stomach. Cassia is balanced by almond ointment. It is also an ingredient in various decoctions, enemas and linctuses.

Dal

Darsini (Cinnamon)

Cinnamon is hot and dry, and in the third degree. It contains a fragrance which fortifies the stomach. A mouthwash with cinnamon in it, taken on an empty stomach, is good for bad eyesight. Cinnamon also strengthens ointments.

Darunaj (Leopard's Bane)

Leopard's Bane is dry, and in the second degree. It improves the eyesight, increases the flow in menstruation and urination, and eating it helps to relax the constitution. It is used, when decocted, in lotions and infusions, as well as in powders.

Dabas (Syrup of Grapes)

Syrup of grapes is hot and wet. It generates turbid blood, but this can be remedied by using almonds, poppies and sesame oil.

When Hadrat Umar (may Allah be pleased with him), went to Syria, he found people preparing syrup of grapes. He asked about it, and was told that it was made from grape juice which was boiled until one third of it had evaporated. So then he said,

"Truly what was haram in it has disappeared, and what is left is halal... what was harmful in it has indeed gone, and its pleasant aroma remains. So tell the Muslim army to drink it and increase their strength!"

Ibn Khalil relates this anecdote in his brief *History of the Conquest of Syria*.

Dajaj (Chicken)

Chicken is the best bird meats. It is hot and wet, and in the first degree. It is light on the stomach, easy to digest, and good for the humours. It fortifies the brain and semen and makes the complexion more beautiful. It sharpens the intellect of anyone

who eats it regularly, but it causes gout. The best chicken is a hen that has never laid an egg.

A cock is more hot and less wet. The meat of an old bird is a remedy for colic and impotency. It is easily digested and full of nourishment.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whenever you hear a cock crowing, then praise Allah for its excellence, for truly it has just seen an angel."

Among the sound hadith is one that says that the Prophet of Allah (peace and blessings of Allah be upon him) ate chicken meat and chicken soup.

Ibn al-Baytar says that eating chicken meat soothes heartburn. It is swiftly digested, relaxes the constitution, and increases the blood supply.

Dhal

Dhabab (Flies)

Physicians have said very little about flies, other than that they are very useful when rubbed on wasp and scorpion stings, and that swollen eyelids can be cured if rubbed with them.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

إِذَا وَقَعَ الذَّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَقُلُّوهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَفِي الْآخَرِ شِفَاءٌ

"If a fly falls into the drink of any one of you, then first push it right in and then remove it, for truly one of its wings carries a disease...and the other its cure. Muslim.

"If a fly falls into anyone's cup, then he should put a lid over it. Bukhari

According to the hadith transmitted by Ibn Majah and Abu Dawud, the poison is in the front wings, and the remedy is in the back wings. Al-Khatabi has related that some people who were ill-disposed towards him commented on this hadith and said, "How can it be that both illness and healing are present in the wings of a fly? And how do you know that the disease is in the front wings, and the cure in the back wings?" And he replied, "These are questions that a fool asks, or someone who is nearly a fool... for truly He who renews the soul, that is the soul which all creatures have in common, has given it the quality of being mid-way between hot and cold, and wet and dry. Now these temperaments are opposites of each other, and if Allah has been able to create thousands of combinations of them, then surely it can not be denied that He has placed both a poison and its cure in different creatures. Take the bee, for example. He has inspired it to build its home from wax, and to make honey there. Similarly, he has inspired the snipe to conserve its energy until it is needed. It is He who has created the fly, and given it the gift of both back and front wings... and in everything, I maintain, there is evidence of the Tawhid of Allah."

Some physicians have written that the fly which is known as 'Spanish fly' has a poison in one wing and its remedy in the other.

Dhahab (Gold)

Gold is evenly balanced. It contains a subtle heat. It is used in carminatives, and fortifies the heart. It is good for the mouth, and sucking it relieves a sore throat. When it is used in cautery, it does not cause blistering and healing is swift.

The Prophet of Allah (peace and blessings of Allah be upon him), forbade the use of gold and silver containers, but their use as medicines is permitted.

Ra'**Rawand (Rhubarb)**

Rhubarb is hot and dry, although some say it is cold. The best is fresh and without the roots. It helps to dissolve blockages in the liver, and it relieves chronic fevers and those who are afflicted with dropsy.

Ratb (Fresh Dates)

Fresh dates are hot and moist. They cause wind. When taken with an oxymel, or with bitter pomegranates, they balance a hot constitution.

It has been forbidden by the Prophet of Allah (peace and blessings of Allah be upon him) to add fresh dates to any infusion.

Rumman (Pomegranates)

Allah Almighty says:

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

"In which there is fruit, and date palms, and pomegranates...." (Q. 55:68)

The sweet pomegranate is hot and wet. Drinking it stops coughs. Eating it after a meal prevents an upset stomach. The best type of pomegranate is the 'Imlisi'.

The bitter pomegranate is cold and dry. It is good for bile. Syrup of pomegranates, seasoned with mint, is made from it. This stops vomiting and fortifies the stomach.

The bitter-sweet pomegranate is in between these two.

All these types of pomegranates reduce palpitations.

Abu Nu'aim has transmitted the hadith, which he heard from Anas (may Allah be pleased with him) that the Prophet of

Allah (peace and blessings of Allah be upon him) was asked about pomegranates and that he replied:

مَا مِنْ رُمَّانٍ مِنْ رُمَّانِكُمْ هَذَا إِلَّا وَهُوَ مُلْقَحٌ بِحَبَّةٍ مِنْ رُمَّانِ الْجَنَّةِ

"There is not a pomegranate which does not have a pip from one of the pomegranates of Heaven in it."

And another hadith states:

"No pomegranate grows ripe without being watered by a drop of the water of Heaven."

And yet another hadith goes:

"No one eats pomegranates without his heart being moved and Satan fleeing from him."

Hadrat Ali (may Allah be pleased with him) said:

"Whoever eats pomegranates has the light of Allah in his heart!"

Whenever Ibn Abbas spotted a pomegranate pip, he would pick it up and eat it. People asked him why he did this, and he replied:

"I truly believe that there is not a single pomegranate on earth which does not contain one pip from the pips of the Garden... and perhaps this pip is the one!"

Eating pomegranates has various effects on a man: Eating the pith dyes the stomach green. Likewise, al-Amadi said that he heard Ibn Bultan say:

"If anyone eats pomegranate stalks for three days, he will be free from opthalmia for a year."

Ramal (Sand)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"If you bury anyone suffering from dropsy in sand, his disease will diminish and not return."

Rihan (Sweet Basil)

Basil is hot. Its aroma strengthens the heart. A sprinkling of basil in water induces sleep.

Al-Bukhari has reported the hadith of the Prophet of Allah (peace and blessings of Allah be upon him):

مِنْ غَرَضٍ عَلَيْهِ رِيحَانٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمَلِ طَيِّبُ
الرَّاءِحَةِ

"Whoever is offered sweet basil should not refuse it, for it is easy to take and has a pleasing scent."

Zay

Zubd (Butter)

Butter is hot and wet, and in the first degree. It is a decoctant and a solvent. The best butter is fresh butter. It is good for constipation and dry coughs, but it weakens the desire for food. When dried out by being mixed with honey and dates, it helps to expel the odd appetites that women may have when pregnant.

It has been related by Abu Dawud that Hadrat Ali (may Allah be pleased with him) used to enjoy butter and dates.

And Abu Nu'aim has related that the Prophet of Allah (peace and blessings of Allah be upon him) once said to Hadrat Ayesha (may Allah be pleased with her):

"I love you more than I do butter and honey."

Zabib (Dried Grapes)

The best dried grapes or currants are the large ones, with a lot of flesh and small pips.

Currants are hot and wet. They are warning, thirst-making, and fatten cold bodies. When combined with oxymel they balance hot constitutions. The seeds irritate the stomach, but are beneficial when ground up and added to powders made from the seeds of the bitter pomegranate.

It has been related that Tamim al-Dari once gave some currants to the Prophet of Allah (peace and blessings of Allah be upon him) who, once they had been placed in his hands, said to his companions (may Allah be pleased with them), "Eat!" and so they enjoyed their meal of currants.

الرَّزِيْبُ يَذْهَبُ النَّصَبَ وَيَشْدُ الْعَصَبَ وَيُطْفِئُ الْغَضَبَ
وَيُصْفِي اللَّوْنَ وَيُطَيِّبُ النِّكْهَةَ

Currants drive away fatigue, calm down anger, sharpen the nerves, help to make intercourse pleasant, expel phlegm, and clear up the complexion.

Hadrat Ali (may Allah be pleased with him) said:

"Whoever eats twenty-one red currants every day, will never find anything upsetting in his body."

Both of the above hadith have been transmitted by Abu Nu'aim.

It has been related that Ibn Abbas (may Allah be pleased with him) once said:

"Eat currents, but spit out the stones...for in the stones there is illness, but in the flesh there is healing."

And from the same source we have learned that the Prophet of Allah (peace and blessings of Allah be upon him), used to have currants soaked in water for him, and that he used to drink it either on that day, or the next. Then he would have whatever was left either drunk or else thrown away.

It has been related in a hadith that a servant was once thirsty, but the Prophet of Allah (peace and blessings of Allah be upon him) forbade him from putting a mixture of dates and

currants into the same water to soak. This is a hadith from Bukhari.

Az-Zuhri said:

"I love to retain ahadith, and so I eat currants."

And az-zuhri indeed used to eat currants and refuse to eat sour apples.

Truly eating currants puts more things right than eating dates. And whoever eats currents, pistachio nuts and gum drops every day on an empty stomach will indeed have a powerful brain.

Zaqqum

This is the name of a gum tree in the Hijaz. Allah Almighty says that the tree of Zaqqum is the food of the wrong-doers in the *Akhira*:

إِنَّا جَعَلْنَاهَا قُتْبَةً لِلظَّالِمِينَ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ
الْجَحِيمِ طَلْعُهَا كَأَنَّهُ رِئَاسُ الشَّيْطَانِ فَإِنَّهُمْ لَا يَكُلُونَ مِنْهَا
فَمَا لَوْزٌ مِنْهَا الْبُطُونَ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ

"Surely we have made it (Zaqqum) a torment for wrong-doers: Surely it is a tree that grows in the heart of Hell, With its fruits like the heads of Shayatin, and fill their bellies with it and then drink boiling water after that. (Q. 37:63-67)

Z'afran (Saffron)

Saffron is hot and dry. It expels wind, fortifies the soul and stimulates sexual intercourse.

Zanjabil (Ginger)

وَيَسْقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا

And there they are given a drink from a cup, in which there is a mixture of Zanjabil (Q. 76:17).

Ginger is hot and dry in the third degree and dry in the second. It contains an excess of wetness. It helps the digestion, stimulates sexual intercourse, and dissolves wind. If turpeth is too weak when used as a purge, or if there is oedema, then its strength is increased by adding ginger to it. It also makes thick phlegm more fluid. Confections made with ginger soothe the stomach. It helps in old age.

It has been reported by Abu Sa'id (may Allah be pleased with him) that a Byzantine emperor once gave a jar of ginger to the Prophet of Allah (peace and blessings of Allah be upon him), who made all of his companions eat a piece of it.

Zayt wa Zaytun (olive oil and olives)

These are wet for the bowels. If the oil is squeezed from fresh olives, it is cold and dry. The oil which comes from fully matured olives is hot and moderately wet. The older it is, the hotter it is.

When olive oil is used as a balm, it fortifies the hair and the limbs and delays old age. Drinking the oil is beneficial in cases of poisoning. It keeps the bowels on the move soothes pains, expels worms, as well as having many other uses. All balms weaken the stomach-except olive oil. The best kind of olive oil is known as 'Infaq'.

From Ibn Umar (may Allah be pleased with him) comes the well-known hadith:

"Use olive oil and anoint yourself with it, because it is

مِنْ شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ

'from a blessed tree

(Q. 24:35).

Al-Byhaqi has also transmitted this hadith.

As regards the olive tree, Allah Almighty says:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْتُ بِالذُّهْنِ وَصَبْغٌ لِلْكَلْبِ

"And a tree that grows on mount Sinai

Which provides oil....and enjoyment for those who eat it.
(Q. 23:20)

For olive oil is the best of seasonings.

And again, at-Tirmidhi says,

"Eat olive oil and anoint yourself with it."

And from 'Alqama ibn 'Amar comes the hadith:

"Every kind of olive oil is for you, and anoint yourself with it, for it is a great help with piles."

Ibn al-Juzi has transmitted this hadith.

Indeed the Prophet of Allah (peace and blessing of Allah be upon him) used to recommend olives and saffron in cases of pleurisy, and he used to say that olives are the medicine of the poor.

The green olive is cold and dry, and very nourishing. It fortifies the stomach, stimulates sexual activity, and counteracts the effects of vapours.

The black olive is hot and dry. It generates spleen and is bad for the stomach.

Salty olives are good for burns caused by fire. Chewing the leaves from an olive tree is very good for thrush, rodent ulcers, herpetic eruptions, and urticaria.

Sin

Sabastan (Sebestens)

Sebestens in moderate. Gargling with it soothes the

throat and stomach. It is used as an ingredient in decoctions, enemas, and other preparations that involve boiling.

Sidr (Lote Tree)

Washing with this helps the head more than any thing else. It eliminates scurf. The Prophet of Allah (peace and blessing of Allah be upon him) referred to it in the context of washing the dead. Allah Almighty also speaks about it.

عِنْدَ سِدْرَةِ الْمُتَهَيِّ عِنْدَهَا جَنَّةُ الْمَأْوَى إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

"....near the Lote Tree at the Furthest Limit, near which is the Garden of Rest, when what veiled the Lote Tree veiled it..."
(Q. 53:14-16)

And also: فِي سِدْرٍ مَخْضُودٍ

".....among thornless Lote trees..."
(Q. 56:28)

Safarjal (Quince)

Quince is cold and dry, and very astringent for the stomach. It diminishes the flow in menstruation. Eating quince after a meal relaxes the stomach, but too much of it produces colic. Quince syrup is good for coughs and sore throats. From quince are made an aromatic syrup and a single syrup, quince purgative syrup, an astringent syrup, quince and lime syrup, and raw quince syrup. Quince ointment invigorates the veins, fortifies the stomach, is a tonic for the heart, and is good for the soul. Quince scented with amber is even more powerful.

There is a well-known hadith which has been related by Anas:

"Eat quince on an empty stomach."

Talha (may Allah be pleased with him) said:

"The Prophet of Allah (peace and blessing of Allah be upon him) passed me a single quince and said: 'Eat this, for truly it softens the heart.'"

Ibn Majah has transmitted this hadith, and also the following:

"The Prophet of Allah (peace and blessing of Allah be upon him), said: 'Eat quince, for it sweetens the heart, and Allah Almighty has not sent any Prophet as this messenger without giving him the quince of the Garden to eat, for that quince gives him the strength of at least forty men.'"

And from the same source comes this hadith:

"Feed quince to your womenfolk when they are pregnant, for it makes the heart tender, and it makes the heart better."

By the word 'makes the heart tender' he means that quince imparts excellence and sensitivity to the heart.

Sukar (Sugar)

Sugar is hot and wet. It clears out phlegm, and relaxes the stomach. Brown sugar is more soothing. It propels the action of a remedy into the innermost part of an organ.

As for sugarcane, it is excessively wet. It very often generates scabs.

Sakk (Myrobalan)

Myrobalan fortifies the stomach and neutralises the smell of sweat.

There is a hadith which has been related by Ibn Ali Shabayba that the Prophet of Allah (peace and blessings of Allah be upon him) found myrobalan very agreeable.

Salwa (Quail)

Allah Almighty says:

وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى

"....and We sent down manna and Salwa for you..."
(Q. 2:57)

The characteristic of quails is that they are hot and dry although, it is said, not excessively.

Quails come from China. The ones which survive are the white ones, and the ones that do not survive are the green ones. Their medicinal properties depend, to a greater or lesser extent, on which trees they roost in.

Quail meat is good for the chest and beneficial for coughs. It has a cleansing effect.

Quails are birds which come from near the sea, and eating them softens an unfeeling heart. They produce excellent chyme and are equally beneficial for those who are in good health and for those who are convalescing.

The temperature of quail meat is about the same as that of chickens.

Quails are called 'victims of thunder', because if a quail hears thunder, it is liable to die.

Samaq (Sumach)

Sumach is cold and dry, and astringent. It stains the stomach, and also stimulates the appetite.

Saman -Ghee (Rancid Butter)

Ghee is hot and wet. It is the most fatty of all seasonings. It harms the stomach. When rancid butter made from cows' milk is mixed with honey, it acts as an antidote to poisons if swallowed.

The Prophet of Allah (peace and blessings of Allah upon him) said:

"There is healing in cow's milk, and rancid butter made from it is a medicine."

There is also a traditional saying that states:

"Cows' milk is for you, for it comes from a mixture of all the grasses."

Hadrat Ali (may Allah be pleased with him) said:

"People will never find anything more excellent than ghee."

This hadith has been related by Abu Nu'aim.

Samak (Fish)

The best kind of fish is one of medium size, which is found in fresh water, and which feeds off plants rather than mud.

Fresh fish is cold and wet, is difficult to digest, produces phlegm, and balances hot constitutions.

Salted fish is hot and dry, and causes scabs, itching, and piles. Fishes have many bones.

Sanna (Senna)

Senna is hot and dry, and in the first degree.

Senna is plentiful in Makkah...may this city be exalted by Allah!.....and this is why physicians prefer Makkah senna, because it is the best of its kind.

It has been related by Ibn Majah that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"Senna and Sanut are for you, for there is a cure in these two for every disease except cancer."

This hadith is similar to what the Prophet of Allah (peace and blessings of Allah be upon him) said about coriander:

"In it is a cure for every disease except cancer."

This applies to most medicines and remedies.

Among the most excellent of the properties of senna is that it fortifies the heart and induces movement which is not extreme...and it is because of its excellence and many uses that physicians have called it 'the glorious medicine'. It is added to purgative infusions, decoctions, pills, enemas and powders,

for it gets bile, spleen and phlegm all flowing, and so its effect on the humours reach the innermost parts of the joints. This is why it is used for pains in the joints and in cases of idiocy. Ibn Sina includes it as one of his cardiac remedies and cordials.

Among the hadith of the Prophet of Allah (peace and blessings of Allah be upon him) is his question:

"What do you use to keep your bowels on the move, and what do you use to encourage a flow from your stomach?"

"Euphorbia", Hadrat Ayesha (may Allah be pleased with her) replied.

And he said:

"In that there is illness, and it is as hot as fire. Use senna instead."

And there is another hadith of the Prophet of Allah (peace and blessings of Allah be upon him):

"If there is any remedy against death, then it is Senna, the gladdening one, the gentle one."

The clear meaning and confirmation of these statements has been provided by Hadrat Ali (may Allah be pleased with him), who is our source of information regarding many scientific points. He states that euphorbia is a medicine whose properties are in fact, opposed to the active principal that operates in remedies that induce a flow, and that it is hot and dry, and in the fourth degree. Physicians have now stopped using it, because it is dangerous and the flow that it precipitates is extreme.

And as for the word 'sanut', some say that it means 'honey' and some say, 'a mixture of Makkan fat'. Others say that it is a seed which is similar to cumin. This is the view of Ibn al-Arabi. It is also said to be the same as Kerman cumin. It is also said to be fennel. Others say that it is something else like this. Still others say that the word means 'dates', while there are even others who say that it means the honey which is stored in

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leather skins containing fat. Al-Muwaffaq Abdul-Latif agrees with this and maintains that those who make this mixture of fat and honey include ground up Senna with it, and that this combination balances the flows and expels catarrh and attracts moisture and oil.

Anas has transmitted the hadith about the Prophet of Allah (peace and blessings of Allah be upon him) in which he says:

"There are three things which are a cure for every disease except cancer. There is Senna there is Sanut."

And they said:

"We know what Senna is, but what is 'Sanut'?" And he replied: "InshAllah you will indeed come to know."

And Anas added:

"I have forgotten what the third thing is."

A drink of a decoction of Senna is more efficacious than a drink made from powdered Senna. The dose for powdered Senna is from one to three drachms, and for the decoction, from seven to ten. If you add violet blossoms and stoned red raisins to a decoction of Senna, this is even better.

Sawiq (Flour)

A flour which is used a great deal is barley flour. This is colder than wheat flour. It causes wind and is astringent. It can be mixed with honey, and if so, then it is a good food for whoever has a fever. It fortifies the stomach and relieves thirst and sorrow. It is included in some types of pastes.

SHIN

Shatarah (Fumitory)

There is heat and dryness in fumitory. Its special property is that it cleanses the blood and makes inflamed humours flow. In the same way, it is good for scabs and itchiness.

Rhazes said:

"Fumitory is a solvent which makes inflamed humours flow, and it is also good for scabs and itchiness. The dose for each of these is from four to seven drachms."

Shabram (Euphorbia)

Euphorbia is hot and dry and in the fourth degree. It precipitates a flow of phlegm and spleen, since it is swift to take effect and is a solvent. An overdose is fatal and this is why the Prophet of Allah (peace and blessings of Allah be upon him) has described it as being as hot as fire and the physician has stopped using it.

Shaham - Suet

Suet makes whoever eats it hot and wet. When suet is old, its heat is more extreme. Suet from a male animal is far hotter than suet from a female one.

Sha'ir (Barley)

Barley is cold and dry, and in the first degree. The best barley is white. Barley is not as nutritious as wheat. Barley water is good for coughs and sore throats. It is a diuretic, it relaxes the stomach, it quenches thirst, and it cools down heat as it dispels it. Barley water is more nutritious than a barley tisane.

Hippocrates said:

"Barley water has ten good properties, for it is both sticky and smooth. It is the best food for treating hot diseases."

It has been related by Hadrat Ayesha (may Allah be pleased with her) that

إِذَا أَخَذَ أَحَدًا مِنْ أَهْلِهِ الْوَعْلُكَ أَمَرَ بِالْحَسَاءِ مِنَ الشَّعِيرِ

"Whenever anyone in the household of the Prophet of Allah (peace and blessings of Allah be upon him), used to

leather skins containing fat. Al-Muwaffaq Abdul-Latif agrees with this and maintains that those who make this mixture of fat and honey include ground up Senna with it, and that this combination balances the flows and expels catarrh and attracts moisture and oil.

Anas has transmitted the hadith about the Prophet of Allah (peace and blessings of Allah be upon him) in which he says:

"There are three things which are a cure for every disease except cancer. There is Senna there is Sanut."

And they said:

"We know what Senna is, but what is 'Sanut'?" And he replied: "InshAllah you will indeed come to know."

And Anas added:

"I have forgotten what the third thing is."

A drink of a decoction of Senna is more efficacious than a drink made from powdered Senna. The dose for powdered Senna is from one to three drachms, and for the decoction, from seven to ten. If you add violet blossoms and stoned red raisins to a decoction of Senna, this is even better.

Sawiq (Flour)

A flour which is used a great deal is barley flour. This is colder than wheat flour. It causes wind and is astringent. It can be mixed with honey, and if so, then it is a good food for whoever has a fever. It fortifies the stomach and relieves thirst and sorrow. It is included in some types of pastes.

SHIN

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"Whenever anyone in the household of the Prophet of Allah (peace and blessings of Allah be upon him), used to

suffer from a painful fever, he would prescribe barley soup, and this would be prepared for them."

(Ibn Majah)

Shaljam (Turnips)

Eating turnips regularly is good for the eyesight. A decoction of turnips is good for treating hands and feet which are cold because of cold weather. Eating turnips also increases semen.

Sad

Sabir (Aloes)

Aloes is a plant which grows, is cut down, shrinks, and is left until it has dried out. The best aloes come from Socotra, an island off the coast of Yemen.

Aloes are hot and dry, and in the second degree. When mixed with other remedies they neutralise their harmful effects. They also heal swollen eyelids, clear blockages in the liver, drive out jaundice, and gently soothe stomach ulcers.

The hadith has been related by 'Uthman ibn 'Affan (may Allah be pleased with him), that a man once complained to the Prophet of Allah (peace and blessings of Allah be upon him), about the state of his eyes, during the time when he was doing the pilgrimage. The Prophet of Allah (p.b.u.h.) said to him, "Cover them with aloes."

Salam has also transmitted this hadith. And Tirmidhi has written:

"Surely there are two commands for effecting a cure: aloes and branding."

Sa'tar (Thyme)

Thyme is cold and dry, and in the third degree. It expels wind, removes the causes of flatulence, helps to digest heavy food, beautifies the complexion, increases the flow of urination

and menstruation, remedies cold in the stomach and in the liver, and when it is taken as a drink, it kills worms and tape worms.

Ibn al-jauzi has transmitted this hadith: "They fumigated their houses with thyme and frankincense."

Sandal (Sandal Wood)

Sandalwood is cold and dry, and in the second degree. It is good for the eyelids. Sniffing sandal wood, vinegar, and rose water cures heaches. Drinking it fortifies the liver and quenches thirst. It is used in bitter infusions.

The best sandal wood comes from Macassar
(in Indonesia)

Sanubar (Fir Tree Seeds)

Fir tree seeds are hot and wet. They are heating. They increase semen and desire for sexual intercourse.

Dhad

Dhari

This is a bitter, fetid plant.

Allah Almighty says:

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

'There is no food for them except dhari', which neither nourishes them nor allays their hunger."

(Q. 88:6-7)

Mujahid said, "Dhari is the same as the plant known as Shabraq, which is the same as Sutum."

Dhifdi (Frogs)

Ibn Sina said:

"Eating frog flesh makes the body have swelling and changes its colour. It ruins the semen for ever."

Accordingly physicians have stopped using frog's flesh!

Once a physician suggested it as a medicine for the Prophet of Allah (peace and blessings of Allah be upon him), but the Prophet ordered him not to kill it. This hadith has been transmitted by Abu Dawud and by Nasa'i. And from Abu Hurairah (may Allah be pleased with him) comes the hadith that the Prophet forbade the use of all impure medicines like the lizard and whatever resembles it. Abu Dawud has also transmitted this hadith.

Tah

Tabashir (Bamboo Shoots)

Bamboo shoots are cold and dry. They strengthen the heart and remove flux and thirst.

Tahal (Spleen)

Spleen is bad meat, for it generates the splenic humour.

The Prophet of Allah (peace and blessings of Allah be upon him), said:

أَحَلَّتْ لَنَا مِيتَتَانِ وَدَمَانِ السَّمَكِ وَالْجَرَادُ وَالْكَبَرُ وَالطَّحَالُ

"There are two kinds of blood which are halal for us...that of the liver and that of the spleen; and there are two kinds of dead creatures which are halal for us....fish and locusts."

The meat of the spleen is hot and dry. It takes away desire for food, and it removes desire for sexual intercourse. If it is eaten with celery, its harmful aspects are neutralised. If it is eaten before taking a medicine, it dulls the sense of taste.

Tala (Date Palm Blossom or Spadix)

The spadix is the product of the date palm, The sheathe that surrounds the blossom is called 'al-kufra'. Others say that

the word 'tala' means the pollen with which the date palm is fertilised.

Allah the Almighty says:

وَالنَّخْلَ بِسِقْتِ لَهَا طَلْعُ نُضَيْدٍ

"...and lofty date palms with clustered fruit piled over one over another." (Q. 50:10)

Talking of palm blossom, Ibn Abdullah (may Allah be pleased with him) said:

"I was once walking with the Prophet of Allah (peace and blessings of Allah be upon him) when we saw some men fertilising the date palms. He asked, 'What are these men doing?' He was told, 'They are taking (pollen) from the male palm and fertilising the female ones (with it)'. He said, 'I do not think this is of any use'. The men came to hear of his remark, and they stopped what they were doing. And that year the date palms did not bear any fruit. When the Prophet of Allah (peace and blessings of Allah be upon him) heard of this, he said, 'I only thought that this was of no use .. so continue to do it. Truly, I am only a human being like you, and so my own opinion may be right and it may be wrong. But when I say, "Allah Almighty says...." Then accept it...for I do not lie about Allah."

Al-Baqusi said, "The blossom of the date palm stimulates sexual intercourse. It is said that if a woman inserts some into her vagina before intercourse, then her pregnancy will be easy."

Date palm blossom is cold and wet. It is balanced by dates.

According to one hadith Hadrat Ali (may Allah be pleased with him) said:

"Honour your aunt, the date palm...for it has been created from the same earth from which Adam was created."

The Prophet of Allah (peace and blessings of Allah be upon him), once said:

"Tell me, which of all the trees is most like a Muslim?"

And then they suggested various trees of the desert...but he replied,

"No, it is the date palm."

Bukhari has transmitted this hadith.

Ayn

Asal (Honey)

Al-Bukhari has calssed honey as a medicine.

Allah almighty says:

يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

"...There comes from their bellies a drink of many colours in which there is healing for mankind...."

(Q. 16:69)

Abu Sa'id has transmitted the hadith that a certain man came to the Prophet of Allah (peace and blessings of Allah be upon him) and said:

"Truly my brother's stomach is upset."

"make him have some honey", The Prophet replied.

So the man's brother went away. Again he came, and said:

I have given it to him to eat, but he is not any better."

(He was given the same advice). The same thing happened again twice more. On both third and fourth occasions;

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Allah is the truth... and the belly of your brother has lied!"

So he gave him honey to eat yet again, and then he was cured.

Bukhari has also transmitted this story.

Muslim has written:

"Truly my brother has nausea in his belly his digestion is not functioning, his stomach is upset, and his nausea is troubling him."

So the words 'the belly of your brother has lied' indicate that it was not sufficient to take honey only once or twice, because that man's diarrhoea was in flux. So the Prophet of Allah (peace and blessings of Allah be upon him) prescribed more honey for him... for it is in the nature of honey to expel whatever is left of whatever has collected in the stomach and the intestine.

Now there is another cause of diarrhoea, and this is when mucus clings to the bowels and interferes with the process of absorption. This illness is known as 'slippery diarrhoea', and with this illness it is honey that expels the excess moisture, for when honey is eaten, the moisture is driven out and expelled downwards, and so a cure is effected. Thus, (to begin with), after the first or second dose, the diarrhoea seems to grow worse... and yet this is one of the best remedies, especially if the honey is mixed with hot water. Commenting on this Suyuti says:

"I maintain that the majority of physicians are agreed about this, and this is why they see that the constitution needs to be pushed into having several evacuations in this manner. This is for one particular kind of diarrhoea.. and in treating this kind, many physicians make a mistake, because they think, in their ignorance, that the patient needs some medicines to stop the diarrhoea. and so it is, that the more astringent medicine the physician gives him to stop it, the more the patient suffers..until Allah sends him a knowledgeable physician who can cure him.

And this shows that the Prophet was aware of all the diseases and the cures and remedies that are suitable for them.

Al-Qadi Ayyad said:

"When he (peace and blessings of Allah be upon him) said, 'Allah is the truth... and the belly of your brother has lied!' the Prophet was referring to the words of Allah in **which there is healing for mankind.**' And this is what Ibn Mas'ud and Ibn Abbas and al-Hassan also say. Some have said that this ayah refers to the Qur'an itself. This was the interpretation of Mujahid. However the sequence of words shows that the actual reference is to honey.

Ibn Majah, in transmitting a well-known hadith from Abu Hurairah (may Allah be pleased with him) said:

مَنْ لَعِقَ الْعَسَلَ ثَلَاثَ غَدَوَاتٍ كُلَّ شَهْرٍ لَمْ يَصِبْهُ عَظِيمٌ مِنَ
الْبَلَاءِ

"Whoever eats honey three times a month will not meet with any great disaster."

The Prophet of Allah (peace and blessings of Allah be upon him) said:

عَلَيْكُمْ بِالشَّفَائَيْنِ الْعَسَلِ وَالْقُرْآنِ

"You have two medicines: honey and the Qur'an."

Ibn Majah has also transmitted this hadith.

Jabir said:

"I heard the Prophet of Allah (peace and blessings of Allah be upon him) say 'If, out of all the remedies that you have, there is anyone thing which is better than all the rest, then it is making use of scarification and eating honey.'"

This hadith has been transmitted by al-Bukhari and Muslim.

Hadrat Ayesha (may Allah be pleased with her), once remarked:

"How the Prophet of Allah (peace and blessings of Allah be upon him) loved to eat honey!"

Another time, Hadrat Ayesha (may Allah be pleased with her) said:

"The Prophet of Allah (peace and blessings of Allah be upon him), did indeed love to eat sweetmeats and honey."

Bukhari has recorded these ahadith.

Honey is hot and dry, and in the second degree. The best of all honeys is that which is made in the spring, then the honey of summer, and last of all the honey of winter.

All physicians are in agreement that honey is the best healing for mankind, for it possesses both detergent and tonic properties, and it is the best of foods. It also fortifies the stomach and stimulates the appetite.

Honey is good for the aged, and for those who suffer from phlegm. It relaxes the constitution. It is also good for bites from mad dogs if used as a paste. If, after eating poisonous mushrooms, it is taken with hot water, the sufferer will be cured. Honey preserves the strength of syrups and such like, as and is a matter of experience, it also preserves fresh meat for up to three months, and cucumber and cassia for up to six months, which is why it is called 'the powerful preserve'.

If the body is smeared with honey, this kills off lice. It softens the hair, makes it grow longer, and makes it look more beautiful. When honey is used as an eye ointment, it improves the eyesight. When used in a mouth-wash, it protects the health of the gums and whitens the teeth. It is the food of foods, the drink of drinks, and the medicine of medicines.

Sweetmeats and cakes made with honey retain their qualities. Honey attacks bile, but if it is used with vinegar, its

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harmfulness is neutralised and its advantages are restored. Licking honey on an empty stomach eradicates a depraved appetite and clears blockages of the liver, kidneys and bladder. No better food has ever been created for us.

Abdul-Latif said:

"In treating many diseases, honey is better than sugar because it is a laxative, a cleanser, a solvent, and a purifier. In sugar, all these properties are less pronounced. Sugar is more relaxing for the stomach, which is not the case with honey. Sugar is only superior in two respects: It is not so sweet, and it is not so powerful. Certain Andalusian physicians have written a discourse on honey, and have declared that it is preferable to sugar."

The Messenger of Allah (peace and blessings of Allah be upon him), used to drink a cup of honey and water on an empty stomach every day. This is a tremendously prudent thing to do to preserve one's health.

The Prophet of Allah (peace and blessings of Allah be upon him) used to look after his health in many ways. Among them was that he used to drink an infusion made from dried grapes and eat dried dates for his meals. Another was his use of perfumes, ointments and collyriums for his eyes. And another was his habit of going in to his women. How noble his way of life was, and how excellent.

When the Prophet of Allah (peace and blessings of Allah be upon him) said, "You have two medicines: honey and the Qur'an", he combined together both worldly medicine and divine medicine, the natural element and the spiritual element remedies for the body and remedies for the soul, earthly principles and heavenly principles. This indeed involves a subtle secret...that a man should not be content with the Qur'an alone and abandon action altogether. No, rather he should behave as he has been commanded to behave, and he should work, for his provision each day, in accordance with what has

been decreed for him. And at the same time he should both seek the forgiveness of Allah and ask for success in what he does, just like the farmer does...who ploughs the earth and plants his seeds, and then prays to the Creator to keep the pestilence away and make the rain fall. After this, he can do nothing except put his trust in Allah, the Glorious, the Mighty, trusting that He will grant what is good for his welfare and withhold whatever is necessary to prevent misfortune.

Some *Ulama* maintain that what the Prophet of Allah (peace and blessings of Allah be upon him), meant when he said, "You have two medicines: honey and the Qur'an", is that in honey there are two cures...a cure for disease and a cure for misfortune, just as there are two cures in the Qur'an, a cure for barriers caused by doubt and a cure for difficulties.

'Asfur (Sparrow)

Sparrow flesh is hot and dry. It stimulates semen and increases its flow during sexual intercourse.

The Prophet of Allah (peace and blessings of Allah be upon him), forbade killing sparrows without good reason.

'Aqiq (Cornelian)

Aristotle said:

"Whoever wears a ring with cornelian set in it protects himself from fear of death; and whoever has a drink while wearing it, will stop bleeding."

A traditional saying states:

"If you wear a ring with cornelian in it, then you will never experience poverty."

Anbar (Amber)

Amber is hot and dry. It fortifies the heart and brain and sharpens the senses. When cooked with rose oil, it soothes heart pains. Amber has been described as "the king of perfumes".

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Jabir said:

"The sea washed up a huge fish for us.....known as 'amber' (meaning a whale from which ambergris comes)....and we fed off it for a fortnight.

'Anab (Grapes)

The best kind of grape is pale Persian grape, then the red, and then the black.

Grape flesh is hot and wet, while the skin and pips tend to be cold and dry.

Grapes are an excellent food and at their best and most enjoyable when ripe. The best of all are the last to be harvested. However grape juice results in flatulence. Eating too many of them makes one thirsty, which can be remedied by eating bitter pomegranate. If the result is vomiting, then the remedy is sumach seeds.

It has been related in the ahadith that the Prophet of Allah (peace and blessings of Allah be upon him), loved eating grapes and melons.

'Aud (Aloes Wood)

The best aloes wood is called 'Qamari', and the best of this is tinged with blue. Aloes wood is hot and dry. It invigorates the heart and the senses.

'Aud is also known as 'Alut'.

It has related by Muslim that the Prophet of Allah (peace and blessings of Allah be upon him), used to burn aloes wood without mixing it with any other wood except camphor.

'Indian Aud' is another name for costus.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Aloeswood is a cure for seven things. When used as a snuff it is good for treating the disease known as 'al-

Ghudrah'. It is also efficacious in treating cases of pleurisy."

Al-Bukhari has transmitted this hadith.

Aloeswood contains heat, it relieves vomiting, and it is beneficial for phlegm and coughs.

Ghayn

Ghaliya (Civet)

Civet soothes headaches, fortifies the heart, and calms palpitations. When used as a pessary, it helps with pregnancy.

The Prophet of Allah (peace and blessings of Allah be upon him), used to like civet, and he would say: "Do not disregard this."

Ghazal (Gazelle)

The flesh of a young gazelle is hot and dry. It is the best game meat and the most delicious. It is desiccant, although it does take long to digest.

Ghurab (Crow)

There are four main kinds of crow. One is big and black, and another is black and white. They all eat carrion. It is *harm* (prohibited) to eat their flesh.

The Prophrt of Allah (peace and blessings of Allah be upon him) said:

"There are five creatures that may be killed whether you are outside or within the Haram". One of these is crow. And he also called it a trespasser.

The third kind of crow is the corn crow' which is known as 'al-Zagh'. It only eats corn and has a pleasant sandy colouring.

The fourth kind is called 'al-Ghudaf'. It too has a pleasant

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Grape flesh is hot and wet, while the skin and pips tend to be cold and dry.

Grapes are an excellent food and at their best and most enjoyable when ripe. The best of all are the last to be harvested. However grape juice results in flatulence. Eating too many of them makes one thirsty, which can be remedied by eating bitter pomegranate. If the result is vomiting, then the remedy is sumach seeds.

It has been related in the ahadith that the Prophet of Allah (peace and blessings of Allah be upon him), loved eating grapes and melons.

'Aud (Aloes Wood)

The best aloes wood is called 'Qamari', and the best of this is tinged with blue. Aloes wood is hot and dry. It invigorates the heart and the senses.

'Aud is also known as 'Alut'.

It has related by Muslim that the Prophet of Allah (peace and blessings of Allah be upon him), used to burn aloes wood without mixing it with any other wood except camphor.

'Indian Aud' is another name for costus.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Aloeswood is a cure for seven things. When used as a snuff it is good for treating the disease known as 'al-

Ghudrah'. It is also efficacious in treating cases of pleurisy."

Al-Bukhari has transmitted this hadith.

Aloeswood contains heat, it relieves vomiting, and it is beneficial for phlegm and coughs.

Ghayn

Ghaliya (Civet)

Civet soothes headaches, fortifies the heart, and calms palpitations. When used as a pessary, it helps with pregnancy.

The Prophet of Allah (peace and blessings of Allah be upon him), used to like civet, and he would say: "Do not disregard this."

Ghazal (Gazelle)

The flesh of a young gazelle is hot and dry. It is the best game meat and the most delicious. It is desiccant, although it does take long to digest.

Ghurab (Crow)

There are four main kinds of crow. One is big and black, and another is black and white. They all eat carrion. It is *harm* (prohibited) to eat their flesh.

The Prophrt of Allah (peace and blessings of Allah be upon him) said:

"There are five creatures that may be killed whether you are outside or within the Haram". One of these is crow. And he also called it a trespasser.

The third kind of crow is the corn crow' which is known as 'al-Zagh'. it only eats corn and has a pleasant sandy colouring.

The fourth kind is called 'al-Ghudaf'. It too has a pleasant

sandy colour, and some say that it is edible, while others say it is not.

In fact all crows have bad meat, which is difficult to digest and produces spleen and leprosy. Physicians forbid people to eat them.

Fa'

Faghiya (Henna Blossom)

Henna blossom is good for hot swellings. If wrapped in woollen garments it deters moths.

In the *Sh'ab al-Ayman* there is a well-known hadith that has been related by Burayda in which he says that the Prophet of Allah (peace and blessings of Allah be upon him) said:

سَيِّدُ الرِّيَاحِينَ فِي الدُّنْيَا وَالْآخِرَةِ الْفَاغِيَّةُ

"The lord of sweet-smelling blossoms in this world and the next is henna blossom."

It has been related by Anas that the Prophet of Allah (peace and blessings of Allah be upon him) loved sweet-smelling blossoms, especially that of henna. This hadith has been transmitted by al-Baihaqi.

Fajal (Radishes)

The nutritional value of radishes is minor. They contain hotness. They clear blockages in the liver. They assist, ease and facilitate the digestion of other food, but are themselves difficult to digest. Eating radishes encourages lice.

Sa'id Ibn al-Massiyib (may Allah be pleased with him)

"Whoever enjoys eating radishes but is unaware of their smell should remember the Prophet (peace and blessings of Allah be upon him), whenever he first nibbles at or eats one."

Fistaq (Pistachio Nuts)

The pistachio nut is hot and dry. The outer red skin stops vomiting and diarrhoea. It is said that if a person eats pistachio nut kernels with egg yolk, then it gives him vitality and fortifies his heart.

Fidhdha (Silver)

If one eats silver it fortifies the heart. It is good for palpitations. Using containers made of silver is haram.

Faqqa (Beer)

Beer is bad for the stomach and the nerves. It causes wind.

Filfil (Pepper)

Pepper is hot and dry, and in the fourth degree. It produces warmth and reduces wind.

Qaf'

Qitha (cucumber)

Cucumber is cold and wet, and in the second degree. It is lighter than the type known as 'Khiyar'. It is a diuretic.

The Prophet of Allah (peace and blessings of Allah be upon him), used to eat cucumber with unripe dates.

Hadrat Ayesha (may Allah be pleased with him); said:

"My mother treated me with all kinds of things and yet I did not put on any weight...so I was given cucumber and unripe dates, and then I became as plump as was good for me."

Another version of this hadith is as follows:

"The Prophet of Allah (peace and blessings of Allah be upon him), told my parents to give me cucumber and unripe dates to eat, and so I became plump."

This shows that it is permitted to use medicine in order to enable women to gain weight.

Qara' (Pumpkin)

The pumpkin is cold and wet, and in the second degree. It generates a balanced humour. It does not take long to eat. It relieves coughs and is the best food for anyone who has a fever.

Muslim has transmitted the hadith that the Prophet of Allah (peace and blessings of Allah be upon him) was very much fond of dried pumpkin. He has also reported that he (peace and blessings of Allah be upon him) once said:

"Let them have pumpkins, for they stimulate the intellect and the brain."

Hadrat Ayesha (may Allah be pleased with her) said:

"As for whoever eats pumpkin and lentils together, his heart will diminish and his sexual energy will increase."

If pumpkin is eaten with bitter pomegranates and sumach, then bile is produced.

Qartas (matting)

Al-Muwaffaq Abdual-Latif said:

"This is a medicine made from papyrus grass matting. Galen includes it in his list of haemostatics and says that it is good for intestinal ulcers."

Qast (Costus)

Costus is hot and dry, and in the second degree. It helps with palsy, stimulates the semen, and is an antidote for viper bites. Sniffing it dissolves catarrh, and when used as an ointment it eases lumbago.

The Prophet of Allah (peace and blessings of Allah be upon him); said:

"It is very good to be treated with scarification and costus."

Al-Bukhari has transmitted this hadith.

There is a subtle secret in the Prophet's linking scarification and costus together and it is this: If the cuts made by the scalpel in scarification are rubbed with costus, no scars will be left in the skin. This is one of the marvels of medicine. If scarring does occur in the skin, then you will often see them turn into leucoderma and vitiligo. It is natural to dislike such marks, and so wherever this precaution is known, it is prescribed along with scarification...and how very reliable it is.'

Costus is also known as 'Indian Aloes'.

The Prophet of Allah (peace and blessings of Allah be upon him), referred to it by this name when he said:

"Accept being treated with costus, because it has many advantages."

Jabir related the story as follows:

"The Prophet of Allah (peace and blessings of Allah be upon him), entered the tent of Hadrat Ayesha (may Allah be pleased with her), and there was a child with a bleeding nose with her.

"What is this?" he asked.

"Truly the child has the disease called al-Ghudrah', they replied.

"Shame on you-do not murder your children! How many times has this child had al-Ghudrah or pains in th head?" he remarked.

Then he took some Indian costus and ground it up into a powder, then put it up the nostrils of the child. And Hadrat Ayesha (may Allah be pleased with her) told them to continue doing the same. And the child was cured. Some people attributed the cure to the benefits of scarification."

The word 'al-Ghudrah' means 'pain in the throat'. The word is also used to describe the coughing up of blood from a person's throat...from the part which physicians call the tonsils....which damages the tissues of the tongue. These organs are situated in the upper part of the throat near the mouth of the wind-pipe. Women call them '*binat al-adhan*', meaning 'the daughters of the ears'. They squeeze them with their fingers to make them return to their normal condition.

Another hadith states that the Prophet of Allah (peace and blessings of Allah be upon him), said:

"Do not harm your children by lifting the uvula"

Abu Ubaida (may Allah be pleased with him) said

"The words 'by lifting the uvula' refers to the women's removing this organ with their fingers."

The following hadith has been related by Zaid ibn Arqam: 'The Prophet of Allah (peace and blessings of Allah be upon him), said:

"Treat cases of pleurisy with marine costus."

Now there are two types of pleurisy: Real pleurisy is a hot swelling affecting the membrane which lines the ribs. Pseudo pleurisy is characterised by a similar pain in the side, but it is caused by compressed wind gathering in the lower region of the peritoneal cavity. This pain is protracted, whereas the pain in real pleurisy is a stabbing pain.

Returning to the use of costus, if it is ground up and mixed with olive oil, and then rubbed over where the pain is, or taken orally, there is nothing that is more beneficial.

Masih said:

"Costus strengthens the internal organs and expels wind. It is good in treating cases of pleurisy."

It should point out that Masih is one of the most excellent of physicians, and one of the most distinguished. He has written

several works on medicine. Ibn al-Baytar refers to him in his *Jami' al-kabir*.

Qasab (Reed)

Among those plants classed as reeds is sugar cane. This is hot and wet, and it is good for coughs. It cleans out wetness, and the bladder, and has many uses.

Ash-Shafe'i said:

"There are three things which are a medicine of medicines: grapes, the milk of a she-camel three-months after she has given birth, and sugarcane. If this last one does not grow in your country, then I will not stay there!"

It is said that whoever sucks some sugar after his meals will be happy for the whole day.

There is also a Persian variety of cane, which is dry and not much use. The Prophet of Allah (peace and blessings of Allah be upon him) forbade its use as a tooth-stick--and so did 'Hadrat Umar (may Allah be pleased with him). A well-known hadith states that whoever uses this cane as a tooth-stick will inherit tooth decay.

Qutun (Cotton)

Cotton is hot, and very effective in providing warmth. Clothes made of cotton are warmer to wear than those made of linen. A wine mixture prepared from cotton dissolves any dead flesh in a wound.

Qanbit (cauliflower)

Cauliflower is cold and dry, and dense. It is difficult to digest. Eating it clouds the eyesight.

Kaf

Kafur (Camphor)

Allah Almighty refers to camphor in the surah that begins with the words,

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْءً مَّذْكُورًا

'Has there ever come upon man a time when he was a thing unremembered'. (Q. 76:1)

إِنَّ الْبَارَّاءَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

"Surely the righteous will drink from a cup in which there is a mixture of kafur..." (Q. 76:5)

Kahruba (Yellow Amber)

Yellow amber is cold and dry. It fortifies the heart. It attracts straws to itself, just as a magnet attracts iron.

Kabath (Aloes Wood fruit)

Kabath is the name given to the ripe fruit of the arak bush. It is hot and dry. It fortifies the stomach. Its uses are the same as the arak bush itself.

Jabir said:

"We were with the Prophet of Allah (peace and blessings of Allah be upon him), picking aloes fruit, and he said: 'Pick the ones that are dark'.

This is a sound hadith which has been transmitted by Al-Bukhari and by Muslim.

Kabr (Capers)

Capers are resolvents and subtilants and have many properties. They are good for the spleen.

Ibn abbas (may allah be pleased with him) has related the following hadith:

"The Prophet of Allah (peace and blessings of Allah be upon him) came out to us and said:

"The Fire laughed...and out came truffles, and the Earth laughed...and out came capers."

Kabd (Liver)

The best liver is chicken's liver, eaten with vinegar and coriander seeds. Whoever has a cold temperament should eat liver with caraway seeds.

It has been related by Ibn Umar (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"There are two kinds of blood which are halal (permitted) for us---that of the liver and that of the spleen; and there are two kinds of dead creatures which are halal for us---fish and locusts."

Kutm (Indigo Leaf)

The effects of eating indigo leaves resemble those of eating pepper seeds. They provoke vomiting, but are beneficial in cases of rabies. When mixed with henna and used as a dye, it strengthens the hair.

Katan (Flax)

This makes the coolest clothing, and the least likely to accomodate lice. The smoke from it when burned dissolves catarrh.

Karafs (parsley)

Parsley is hot and dry. It stimulates sexual intercourse, for both men and women. If animals eat it, their offspring are not born stupid and slow. Anyone who fears that he may be stung by a scorpion should eat it, since it clears blockages.

It is traditionally said that whoever eats parsley before going to sleep will have sweet smelling breath and be free from toothache.

Kurrath (Leek)

If meat is cooked with leeks, it loses its greasiness, but eating them causes nightmares and weakens the eyesight.

It is traditionally said that eating leeks before going to bed prevents piles.

Kara' (Shins)

Ox shins yield a liquid that is thick, tasty and beneficial, with very little that is not nutritious. It is beneficial for anyone who is spitting blood or who has a cough.

The Prophet of Allah (peace and blessings of Allah be upon him), said:

"If I was invited to a meal of only shins, I would not refuse it."

Karam (Grape Vine)

The uses of the knotty parts, from which its blossoms springs, are similar to those of the date palm. It is traditionally said that the branches of the vine are like those of the date palm, and that the vine is the date palm's sister.

The temperament of the vine is cold and dry. When used in the form of a paste, it is good for hot swellings.

The Prophet of Allah (peace and blessings of Allah be upon him), said,

"None of you should call the grape (al-anab), the fruit of the vine (al-Karam), because the vine is Muslim. So call the grape (al-anab) the fruit of the branch of the vine (al-hablat), and call all the branches of the vine as a whole the vine (al-Karam)."

Kamum (Cumin)

Cumin is hot. It relieves colic and expels wind. If it is soaked in vinegar and then eaten, it removes any desire to have clay or soil.

It is traditionally said that nothing enters the stomach without undergoing some changing except cumin.

Kama't (Truffles)

Truffles are cold and dry. The best kind are shaped like a jug. Physicians agree that truffle soup clears the eyesight.

The Prophet of Allah (peace and blessings of Allah be upon him), said,

أَكْمَاةٌ مِنَ الْمَنِّ وَمَاءُهَا شِفَاءٌ لِلْعَيْنِ

"Truffles are the manna of manna, for truffle soup cures eyes that are sick." this hadith has been transmitted by al-Bukhari and Muslim."

The word 'al-Kama't' is a collective form. A single truffle is called 'al-kam', although sometimes the word 'al-Kama't' is used to mean one truffle. In this case the plural form is al-kamwa't'. A truffle is called 'al-kam', from the root. K-M-M, which means 'concealed', because it lies hidden in the earth--just in the same way that we say 'Kammaha', meaning 'he has concealed it', to indicate someone who has concealed his testimony.

It is traditionally said that truffles are a pox of the earth. They are also called 'daughter of thunder' because they grow more plentifully when there is a lot of thunder in the air

It is said that the food of the Tribe of Israel when they were in the wilderness was truffles, which took the place of bread for them. They also ate quails with manna. Now this manna was a sweet dew, and so the food that they cooked was made complete for them.

The words of the Prophet of Allah (peace and blessings of Allah be upon him), 'manna of manna' indicate whatever comes from Allah to His slaves, without their having to toil and labour for it, and without their being any need to plough or water the land--just that, and nothing else.

Hadrat Abu Hurairah (may Allah be pleased with him) said:

"I took three, or five, or seven truffles and squeezed out their juice into a cup. I used it to bathe the eyes of a maidservant of mine, and she was cured."

LAM

Liban (Frankincense)

'Abd ibn Marwan said:

"There are three things that can only be found in the Yemen....and the land of the Yemen is full of them: frankincense, saffron, and striped Yemeni cloth."

Dioscorides said:

"The best incense is the masculine, beaded variety, when mixed with the heart of Moroccan pine. The resin does not catch fire, and although the pine gives off smoke, the incense itself burns without any smoke."

Incense is hot, in the second degree, and dry, in the first. It has many uses and rarely causes harm. It relieves stomach pain, expels wind, makes new tissue grow in an ulcer when used as a paste, dries out phlegm if eaten, and brightens the eyesight when used as dries out phlegm if eaten, and brightens the eyesight when used as a collyrium. If chewed with thyme, it helps stammering. When it is eaten, it increases the understanding. Its fumes are beneficial when there is pestilence, for it sweetens the air and fortifies the body's defences. When taken with black olives and pistachio kernels, it makes a good breakfast, although it causes thirst. And when taken with syrup of roses, it is good for all sorts of urinary infections, and for bed-wetting.

The following ahadith about incense are known now a days:

There is an unauthenticated hadith of Anas which says:

PROPHETIC WAY OF TREATMENT

"Fill your homes with the smoke of frankincense and thyme."

Another hadith, which is ascribed to Hadrat Ali (may Allah be pleased with him) goes like this: A certain person complained to him about his own forgetfulness, and he replied:

"Use frankincense, for it truly fortifies the heart and drives out forgetfulness."

And from Ibn 'Abbas comes this:

"If a person takes a methqal of frankincense and a mithqal of sugar, and powders them together, and swallows seven mouthfuls of it on an empty stomach, then it should benefit any urinary problems, and he will lose his forgetfulness."

A hadith states that the Prophet (peace and blessings of Allah be upon him) said:

"Feed your womenfolk with incense when they are pregnant, and then surely the child in the womb will turn out to be a man with a strong heart--and should the child turn out to be a girl, then she will have a beautiful figure with wide hips." Abu Nu'aim has transmitted this hadith.

If frankincense is left to soak, and then the water in which it has been soaked is drunk on an empty stomach, this takes away forgetfulness.

Temporary amnesia is usually due to cold. The kind that is due to dryness is recognisable by its being preceded by insomnia. The treatment for this type of forgetfulness involves using remedies that generate wetness.

Forgetfulness is caused by the following things: scarification on the nape of the neck, eating green coriander or sour apples, excess grief, reading epitaphs on tombstones, gazing at stagnant water or urine, using water tainted with urine to do wudu (an action which was forbidden by the Prophet of Allah

(peace and blessings of Allah be upon him), gazing at someone who has been crucified, passing between two camels tied head to tail as they walk along the road, not having lice in your scalp, and, finally, eating food which has been nibbled at by a mouse.

Laban (Milk)

Allah Almighty says...may the One who says it be glorified for ever:

وَأَنْهَرُ مَنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ

"....and rivers of milk whose taste never changes..."
(Q. 47:15)

And also he says:

لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

".....pure milk, tasting good to those who drink it."
(Q. 16:66)

The Prophet of Allah (peace and blessings of Allah be upon him), said.

Let whoever is given milk by Allah says:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ فَاِنِّىْ لَا اَعْلَمُ مَا يَجْزِىُّ مِنَ
الطَّعَامِ وَ الشَّرَابِ اِلَّا اللَّبَنَ

"May the blessings of Allah be in it, and may He give us more of it, for I know that there is no other food or drink that can take its place."

This hadith has been transmitted by Abu Dawud and at-Tirmidhi, on the authority of Ibn Abbas. And from Ibn Abbas there is also the hadith that the Prophet of Allah (peace and blessings of Allah be upon him) loved milk.

One should know that milk is made up of a mixture of water, fat and cheese. The cheese is cold and wet and makes a solid food. The fat is good for the body. The liquid part is hot and wet and gives energy to the constitution.

Fresh milk is hot andn wet, while sour milk is cold and wet. The best kind of fresh milk is human milk, drunk straight from the breast.

Every kind of milk stays fresh for a certain amount of time, and then its taste changes and it goes sour. Thus Allah Almighty describes the milk of the Heaven by saying,

'milk whose taste Never changes' (Q. 47:15)

The milk of any animal whose period of pregnancy is longer than that of a woman is certainly not good for you.

Fresh milk produces chyme. It purifies the body, increases semen and stimulates sexual intercourse. Milk relaxes the bowels, relieves depression, and stimulates the brain even though it has wind, However, drinking too much milk encourages lice.

When taken with sugar, milk improves the complexion and results in plumpness. It alleviates minor itching and scabies. It also improves the memory. Every kind of milk, except that of a she-camel, is a diuretic....which is why milk is used in treating cases of dropsy.

The following story has been reported by Anas:

"The people of 'Akal or 'Arayna were on the move, and when they entered Madinah, they were suffering from an illness known as 'al-hawi'. So the Prophet of Allah (peace and blessings of Allah be upon him), ordered some she-camels for them and told them to drink their milk and their urine. When they were well, they left."

The above hadith has been transmitted by al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi, as-Sina'i and Ibn Majah. According to Muslim's account, the number of people who were ill was between three and nine. Other accounts state that it was eight people. Anyway, it should be noted that 'al-hawi' is an illness of the stomach; and further, that 'Akal' is the name of the tribe, while 'Arayna' is the name of a branch of the Buhayla

tribe; and 'a she-camel' means one which is in milk. In the account given by Qataba, from Anas, it is stated, that a group from the 'Arayna tribe went to the Prophet of Allah (peace and blessings of Allah be upon him), and said:

"We have infected the town with al-hawi, and our bellies are swollen" That is what the hadith says.

Now it is not the milk itself that cures dropsy. What happens is that an illness due to cold attacks the organs and makes them shrink. One of three types of dropsy then evolves. These three kinds of dropsy are known as anasarca, as cites and tympanites. Milk has a cleansing and relaxing effect on the stomach and results in a diuresis of fluids which is even more effective than that produced by artemisia, reeds, camomile, or any of the remedies used in treating cases of dropsy.

So this remedy is one of the best there is and is very beneficial. There is no other medicine like it for treating this particular disease. And this disease does not usually occur unless there is something very wrong with the liver. So if a person stops taking food and water, and drinks milk instead, then he will certainly be cured. This has been proved through experience. As for using urine, the best kind of urine is that of the Arbaian camel. In the ahadith, there is evidence of the purity of urine, because it does not attack the flesh.

It has been related by Ibn Abbas (may Allah be pleased with him), used to rinse his mouth out after drinking milk, saying that the fat in the milk was bad for those who had a fever or who suffered from headaches. This hadith has been transmitted by Bukhari and Muslim. The Prophet of Allah (peace and blessings of Allah be upon him) confirmed that milk fat is worst possible thing for those who have fevers or who suffer from headaches, because of the speed with which it is converted into bile. Physicians, too, are agreed that milk should be avoided by whoever has fever or a headache.

Stale milk is thicker and wetter than fresh milk, and is greasy....with the exception of goats' milk. Some fresh milk,

and some stale milk mixed with water, were once brought to the Prophet of Allah (peace and blessings of Allah be upon him), and he drank the fresh, saying, "In this there is good fortune and safety." Al-Bukhari transmitted this hadith.

Goats' milk is easing when taken in moderation, and relaxes the bowels. It produces wetness, and is beneficial in the treatment of tuberculosis, which is a disease of the chest. Cows' milk comes half way between sheep's milk and goats' milk in terms of its texture and viscosity. It is nutritious and causes plumpness. The Prophet of Allah (peace and blessings of Allah be upon him), drew attention to its usefulness when he said:

عَلَيْكُمْ بِالْبَّانِ الْبَقَرِ فَإِنَّهَا شِفَاءٌ وَ سَمْنُهَا دَوَاءٌ

"Drink cows' milk, for it is a healing and fattening remedy."

And according to Ibn Mas'ud, he also said:

"Allah did not create any disease without also creating a remedy for it...so drink cows' milk, for cows feed off all sorts of plants."

This hadith was transmitted by an-Nasa'i. 'Feed' of course means 'eat'.

Now the above hadith teaches us two things: The first is that Allah has not created any illness without also creating a cure for it. It therefore follows that man should make use of his faculties and direct his energy towards learning about medicine...for if he knows that there is the possibility of there being a cure for every disease, and that a remedy exists for every disease, then surely he will want to find out what they are. Indeed taking care of health is one of the most noble of aims, as has already been stated. And it is towards this end that all the requirements of the *deen* and this world lead.

The second thing that we learn is that our attention is drawn to the many benefits that milk has, for the Prophet of Allah (peace and blessings of Allah be upon him), said:

"So drink cows' milk....", in order to emphasise, and to encourage us. And this shows that there are various benefits in milk for treating various diseases. However the Prophet of Allah (peace and blessings of Allah be upon him) was not content with just saying this, but also gave the precise reason why, when he added, "... for cows feed off all sorts of plants; he implied that there are different kinds of milk for different diseases...and if there are indeed these different kinds of milk, then how true his words are as regards their usefulness in their containing many remedies. How excellent and comforting this command and conclusion are'.

She-camel's milk is more shining and less fatty than others, and it is more likely to loosen the bowels. It does not curdle in the stomach. It is very good for whoever suffers from gastritis because of a weak liver.

The Prophet of Islam (peace and blessings of Allah be upon him), said:

"Truly the cure for the gastric upsets in their stomachs is camel's urine and its milk."

One of the peculiar things about camel's milk is the fact that mice do not drink it. It has been related by Abu Hurairah (may Allah be pleased with him) that the womenfolk of the Tribe of Israel lost their fear of mice when they learned that if mice come across goats' milk they will drink it, whereas if they come across camels' milk, they will not. The Jews do not eat camels' meat, nor do they drink their milk.

As for acidic milk, it is harmful for a cold stomach, because of its coldness and its dryness. However it is good for a hot stomach, and stimulates hot temperaments to have sexual intercourse.

As for 'biestings'---by which is meant the first milk after the mother has given birth.. this makes the body moist and fertile. It does not take long before it changes, and it is balanced by honey.

As for sour milk, the most excellent is that which comes from cows' milk.

Buffaloes' milk contains much hotness. It is said that one of its peculiarities is that no insect will come near it!

Lahm (meat)

Allah almighty says:

وَأَمْدَدْنَهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ

"And We provide them with whatever fruit and meat that they desire." (Q. 52:22)

According to Burayda (may Allah be pleased with him),

سَيِّدُ طَعَامِ أَهْلِ الدُّنْيَا وَأَهْلِ الْجَنَّةِ اللَّحْمُ

The best combination with bread, both in this world and in the next, is meat.

And it has been related by Abu Darda (may Allah be pleased with him) that the lord of food, both for the people of this world and for the people of Heaven is meat.

Ibn Majah and Abu Hurairah (may Allah be pleased with him) have related the hadith that the Prophet of Allah (peace and blessings of Allah be upon him), once said:

"The heart rejoices in eating meat."

And Hadrat Ali (may Allah be pleased with him) once said:

"Have meat and eat it, because it beautifies the features and clears the complexion."

Another saying of Hadrat Ali (may Allah be pleased with him) is also quoted:

"Meat comes from meat: whoever does not eat meat for forty days in a row will waste away."

Another hadith also states that whoever eats meat for forty days in a row will have his heart grow hard. It has therefore

been recommended to eat meat on alternate days throughout the year, and to avoid it on the other days. I think that his advice comes from Hadrat Umar (may Allah be pleased with him)

Physicians say that meat is the most nutritious of foods, making the body grow fruitful and strong.

The most appetising of all meats is mutton, which is hot and wet. The best of it is that of the yearling. The meat from an old or emaciated animal is bad for you. Dark meat is the least heavy. The meat of a male animal is excellent, and the best of that is the hind and fore quarters.

Among the sound ahadith on the subject are the following:

A shoulder of mutton was presented to the Prophet of Allah (peace and blessings of Allah be upon him), and he used to like this part of the animal.

Ibn Abbas said:

"The Prophet of Allah (peace and blessings of Allah be upon him) used to enjoy meat, and I used to bring him the shoulder and what was next to it."

A similar hadith has been related by Abu Hurairah (may Allah be pleased with him).

It has been related by Mujahid that in the eyes of the Prophet of Allah (peace and blessings of Allah be upon him), the best part of a she-goat was the fore quarters. It is said that the worst part of the animal is its head and entrails. The meat from the neck is delicious and easily digested.

Another hadith states that in the opinion of the Prophet of Allah (peace and blessings of Allah be upon him), the breast of a she-goat and what is next to it are the best parts, and the least likely to be harmful. This hadith has been related by Abu 'Ubayda (may Allah be pleased with him).

The meat from the back is good food, and helps to produce healthy blood. According to a hadith transmitted by Ibn

Majah, the best meat in the eyes of the Prophet of Allah (peace and blessings of Allah be upon him), was the meat from the back.

Roast meat is the driest, and boiled meat is the wettest.

Galen who was the 'mother' of the art of medicine, said:

"The best meat is boiled meat. Fat and suet are bad for you, and contain only a little nourishment. Meat from the right side is lighter and better than that from the left."

The Prophet of Allah (peace and blessings of Allah be upon him), said:

"Chew your meat well, because then it is more easily digested and more nutritious."

In another version of the same hadith he (peace and blessings of Allah be upon him) is said to have said:

".....because then it is more enjoyable and more nutritious."

Abu Dawud has transmitted this hadith.

Abu Dawud also verified the account that the Prophet of Allah (peace and blessings of Allah be upon him), once ate some of the shoulder of a she-goat and then stood up to pray without doing wudu.

Nafi said:

"Abdullah sometimes used to go without meat for a whole month, but during the month of Ramadan, he would never deny himself it."

Muhammad ibn Wasa said:

"Eat meat, for it improves the eye-sight."

Az-Zuhri said:

"Eat meat, for it multiplies your strength seventy times over."

Goat flesh is at its best when the animal is two years old. At that point it only has a little hotness in it, and it is dry. It generates excellent humours. Goat flesh is at its worst when it is exceedingly dry because then it is difficult to digest, and it generates spleen. They also say that it results in an anxious mind and forgetfulness. The meat from a she-goat is better than that from a male.

The Prophet of Allah (peace and blessings of Allah be upon him), said:

"Be kind to goats and leave them alone, for the goat is indeed one of the animals of the Heaven." This hadith has been transmitted by an-Nasai'.

The flesh of a kid is evenly balanced, especially that of a suckling kid. It is easily digested, and there is a minimum of waste.

Beef tends to be cold and dry, and it is difficult to digest. It generates spleen. It is better when eaten in the form of veal.

It is from Suhaib that the statement, "Drink cows' milk, for it it a healing..." comes.

Beef fat is a medicine. It is best eaten with pepper and cinnamon.

Horse meat is hot, dry heavy and harmful. Whether or not it can be treated as food is disputed. However, it is correct to state that on the day of the battle of Khaybar, the Prophet of Allah (peace and blessings of Allah be upon him) made it haram to eat the meat of a domestic ass, but permitted horse flesh to be eaten.

Camel flesh is hot and dry, and generates spleen. The meat from a young camel is best. Camel meat is fatty, greasy and smelly.

Ibn Sina says that the meat of camels, horses and asses are the worst of all the meats.

Indeed the Prophet of Allah (peace and blessings of Allah be upon him), made it obligatory for anyone who eats the meat of a wild ass to do wudu. He also forbade eating the flesh of beasts of prey which have canine teeth, and of birds that have curved talons.

As for the flesh of birds, the less that is eaten the better, for it results in fevers.

There is a hadith that says that the Prophet of Allah (peace and blessings of Allah be upon him), said:

"O people, as for meat, it is as addictive as wine is addictive."

This hadith has been reported by al-Malik in his book called *Al-Muwatta'*, which means 'The Well-Trodden Path'.

Lu'lu' - Pearls

Pearls are evenly balanced between hot and cold, and between dry and wet.

They are beneficial in treating palpitations, fright and fear. A collyrium made from them dries up moisture in the eyes. Sucking pearls fortifies the heart.

Allah Almighty refers to them:

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

"From both of them come pearls and coral."

(Q. 55:22)

Limun (Limes)

The peel and the seeds of limes are hot and dry, but the leaf is cold. When mixed with sugar, limes protect health, reduce phlegm, destroy biles and increase the appetite. Drinking lime juice helps to stop vomiting and nausea.

Mim

Ma' (Water)

They say that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"The best drink, in this world and in the next, is water."

Water is wet and cold. It extinguishes heat and maintains the natural wetness of the body. It combines with food and facilitates its entry into the veins. The perfection of food is only made complete by it.

The best water is flowing water, heading east, and open to the air. The next best one is that which flows north. Water that passes over soil is better than that which passes over stones. Flowing water is the best of all. The quality of water is known through its purity, the absence of smell and taste, by its clarity, by its distance from its source, and by its depth. The water of the Nile possesses most of these qualities.

Ibn Sina said:

"The water of the Nile is highly renowned for four reasons: its great distance from its source, the excellence of its river bed, the fact that it flows towards the north, and its great volume."

In those times it was the best water. The water of the Euphrates is similar to it.

The Prophet of Allah (peace and blessings of Allah be upon him), said,

"The rivers known as the Saihan, the Jaihan, the Nile, and the Euphrates, are among the rivers of The heaven."

Hippocrates, who was the teacher of Galen and a master of all the sciences, said:

"Avoid drinking either when the stomach is completely full, or when it is completely empty.....except out of necessity."

Water that has been left standing overnight is excellent because it is free from mud particles and such like. When the Prophet of Allah (peace and blessings of Allah be upon him), was offered water to drink, he used to choose the water that had been left standing for some time.

Jabir said:

"Once the Prophet of Allah (peace and blessings of Allah be upon him), was thirsty, and he said, 'If you have any water that has been left standing in a leather or earthenware container, I will drink that, but if not, then I will drink direct.' (Bukhari)

The Prophet of Allah (peace and blessings of Allah be upon him), said:

"Cover over your containers and fasten up your waterskins, for every year there is a night during which a pestilence descends from the heavens, and if it comes down on an uncovered Container, or an unfastened water-skin, then some of that pestilence is sure to fall into it."

This hadith has been transmitted by Muslim.

Al-Laythi al-'Ajami said:

"Amongst us, they guard against that night in the year especially during the month of December." Muslim has reported this hadith too.

Truly, you should avoid very cold water, for it harms a person and results in hoarseness and a cough. Constant use of very cold water leads to bloody eruptions, catarrh, and chest pains. On the other hand, however, it is good for counteracting vapours that rise to the head, and it extinguishes the heat of burning fevers.

Very hot water quietens sexual desires, relaxes the stomach, and slows down and interrupts the suggestion.....while also being good for the elderly and those afflicted with a cold epilepsy and headaches.

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Ibn 'Abbas (may Allah be pleased with him) said:

"Whoever washes with water that has been heated by the sun, and then develops white leprous patches, has only himself to blame."

Those who have knowledge concerning the ahadith of the Prophet of Allah (peace and blessings of Allah be upon him), state that this hadith is not corroborated.

Rain water is the best water, and the most subtle. It is good for many diseases because it is light and it has blessing---for Allah Himself says:

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا

"And We have sent down from the sky blessed water....." (Q. 50:9)

Water which runs underground, or through grass, is bad for you. Well water is only slightly subtle. Stagnant water is the worst of all.

The very best water is the water of Zamzam. According to the Prophet of Allah (peace and blessings of Allah be upon him) the water of Zamzam is a water for drinking. It has the best taste and cures sickness. Al-Bukhari and Muslim have transmitted this hadith.

Finally, well water and piped water are---since they are not exposed to the sun and the air---heavy and not nice, because they are, as it were, confined or imprisoned. However the worst kind of water is the water that flows through lead, or through ice, for the coldness of both of these has the properties of smoky heat.

Mash (beans)

Beans are cold and wet. Their temperament is beneficial. They are good for coughs. They are considered as being one of the excellent foods.

Ma'l-Ward (rose Water)

The rose water from Nisibis is cold. It is good for palpitations and relieves hot headaches. Ten drachms of it, by weight, are enough to sprinkle over ten gatherings. If, however, it is sprinkled on the head, it makes hair turn grey more quickly.

Mahmuda (Scammony)

Scammony is hot and dry, and in the third degree. It provokes a flow of bile. It retains this property for up to thirty or forty years.

Marjan (Coral)

Allah Almighty says that the best coral is red coral. It is cold and dry. It has a strong effect on the heart, it is good for calming palpitations, and it expels wind.

Marzanjush (Sweet marjoram)

Sweet marjoram is hot and dry. It frees blockages in the brain, and it dissolves Catarrh.

Anas said:

"The Prophet of Allah (peace and blessings of Allah be upon him), once said, 'May you have sweet marjoram, for it is most excellent for a loss of sense of smell.'"

Misk (Musk)

Allah Almighty says:

خَتَامُهُ مِسْكٌ

".....sealed with musk....." (Q. 83:26)

Musk is hot and dry. It fortifies the heart. Musk is noblest of perfume. It is excellent for cold temperaments. It strengthens the internal organs when taken in the form of a drink, and when it is sniffed it is excellent for treating fainting attacks and palpitations. It expels wind and counteracts the effects of poisons.

The Prophet of Allah (peace and blessings of Allah be upon him), used to perfume himself with this scent. Hadrat Ayesha (may Allah be pleased with her) used to perfume him with it before he went into *ihram*, and again, when he came out of it.

Abu Sa'id (may Allah be pleased with him) has related a hadith, which is not corroborated, which says:

أَطْيَبُ الطِّيبِ الْمِسْكُ

"Musk is the best perfume."

Muslim has transmitted this hadith.

When women have finished their period, they use musk to repel the after effects of the blood.

It has been related that the Prophet of Allah (peace and blessings of Allah be upon him), used to ask for this perfume on Fridays; and he said it should be used after having a 'ghusl' (bath) with warm water on Fridays.

There is an element in musk that purifies the essential composition of air, especially during times when there is pestilence.

It is 'halal' to use musk as a medicine.

Musk comes from the navel of a wild animal which resembles a deer, but which has two curved canine teeth which look like horns. The best musk deer are found in Khorasan. The next best come from China, and after that, from India.

Mushmish (Apricots)

The apricot is cold and wet. It goes rotten very quickly. Dried apricots soaked in water relieve thirst. They are the most beneficial of all plums for the stomach. They are used after first being dried, and then soaked in water.

Mastaki (Mastic)

Mastic is hot and dry. It keeps phlegm on the move,

fortifies the stomach, arouses sexual desire, sets the bowels in motion, and beautifies the complexion. If it is chewed before taking medicine, it prevents vomiting. If it is mixed with oil of roses, it soothes deep stomach pain.

Maghafir

This is a substance which resembles honey, like manna and gum. People prepare it for eating by grinding it with stones. It comes from a tree called 'Ramas', and also from a tree called 'Ashar'. The gum which comes from the 'ashar tree is called 'sugar of 'ashar'.

Maghafir is referred to in the ahadith.

Massalah Milah (Purified Salt)

Purified salt is hot and dry, and in the third degree. When used in moderation it beautifies the colour of the skin. It makes thing flow, can provoke vomiting, and stimulates the appetite. When used excessively it causes itchiness.

It has been related in a hadith that the Prophet of Allah (peace and blessings of Allah be upon him), said:

سَيِّدُ إِذَا مَكُمُ الْمِمْحُ

"The lord of your food is salt."

This hadith has been transmitted by Ibn Majah.

It has been related by Ibn Mas'ud that the Prophet of Allah (peace and blessings of Allah be upon him) was doing the prayer once, and while he was in sajda, a scorpion stung him on the finger and then scurried away.

The Prophet of Allah (peace and blessings of Allah be upon him), said:

"May the curse of Allah be on the scorpion, which has no respect for the Prophet, nor anyone else."

He was then treated with draughts of salt and water, and they soaked the place where he had been stung in salt and

water. Then they recited Surat' al-Ikhlās (Q:112) and the last two Surahs (Q:113 and 114), until the swelling went away. This account has been transformed by Ibn Ali shayba. At the very least, it demonstrates the benefits of using salt in treating stings from scorpions and other creatures.

Ibn Sina said:

"Truly salt should be mixed into a paste with linseed in order to counteract scorpion poison, for this is an antidote for both hot and cold poisons. It draws the poison out, and then dissolves it."

And from Abu Amama comes this hadith, which is not corroborated:

"If anyone says, 'May the Praise of Allah be on Nuh in both worlds', in the evening, then no scorpion will sting him during that night."

The hadith which has been related by Abu Hurairah (may Allah be pleased with him) is well known, and has been transmitted by Muslim:

"If, at evening time, you say,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

'I seek refuge in the perfect words of Allah from the evil which You have created', then no harm will come to you."

Salt preserves meat and stops it from going rotten or smelly. Salt purifies food, and it purifies solids, even to the extent of purifying gold and silver---for it turns gold yellow, and silver white.

In the *Ma'alim al-Tazayyal* there is the following hadith, which quotes, Hadrat Umar (may Allah be pleased with him):

إِنَّ اللَّهَ أَنْزَلَ أَرْبَعَ بَرَكَاتٍ مِنَ السَّمَاءِ إِلَى الْأَرْضِ الْحَدِيدُ
وَالنَّارُ وَالْمَاءُ وَالْمِلْحُ

"Truly Allah has sent down four great blessings from heaven: iron, fire, water, and salt."

Moz (Bananas)

Bananas are hot and wet, and in the first degree. Their nutritional value is minor. People who have a cold temperament eat them with honey.

some people say that the word 'talah' also means 'banana', but to be precise, it refers to the palm tree.

Nun

Narjil (coconut)

This is also called '*Juz al-Hind*'. It is hot and wet. The best type, which is white, increases sexual potency and relieves back pain.

Nabaq (Jujube)

This is the fruit of the Sidr, or Lote tree. It resembles a medlar.

The Jujube is cold and dry. It regulates the temperament, and tans the stomach.

In Abu Nu'aim's book on Medicine, he quotes the well-known hadith that when Adam was sent down to Earth, the first fruit that he ate was jujube.

Nakhala (Wheat Bran)

Wheat is hot when cooked. It is good for chests and coughs. When mixed with radish leaves, it soothes the pain caused by scorpion stings.

Nakhal (Date Palm)

Allah Almighty refers to this tree:

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

"....in which there is fruit, and date palms, and pomegranates...." (Q. 55:68)

The leaves of the palm tree are drying and dehydrating.

Naranj (Orange)

Smelling the scent of oranges fortifies the heart, and drinking one mithqal of the peel is beneficial when treating cases of scorpion sting, and stings from other creatures.

The juice benefits inflammation of the stomach, and drives out ticks from the hair.

The temperaments of the peel, the pips and the juice are all the same as the temperament of the orange itself.

If the peel is boiled in olive oil, the mixture helps to remedy scaly legs and hair loss.

Nar (Fire)

Allah Almighty describes the fire:

وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا
لَوْ كَانُوا يَفْقَهُونَ

"...and they said, 'Do not go out into the heat. Say: 'The Fire of Hell is far hotter!'-----if they only understand. (Q. 9:81)

Fire is hot and dry, and at the extreme limit in the fourth degree. It is beneficial in treating all chronic diseases, for cautery is of use in treating them.

Narjis (Narcissus)

The narcissus is hot and dry. Sniffing it helps clear blockages in the brain, and benefits epilepsy. Its root causes vomiting.

A hadith, which is uncorroborated, states:

"You should take narcissus bulbs, for the seeds of madness, leprosy and vitiligo are in the heart, and nothing can destroy them except narcissus bulbs."

N'ana' (Mint)

Mint is hot and dry. It is the most subtle of all pot herbs. It fortifies the stomach, stops hiccups, helps sexual intercourse, and if it is put in milk, it stops it from turning into cheese.

Nura (Lime Depilatory)

Lime depilatory is made from the paste, which is used for splinting, mixed with arsenic. A third of the arsenic is mixed with water and then placed in the sun, or in a hot bath. When it should quickly be smeared on and then washed off again.

It has been related by Umm Salama (may Allah be pleased with him), that when the Prophet of Allah (peace and blessings of Allah be upon him), used a depilatory, he would begin with his private parts. This hadith has been transmitted by Ibn Majah. Abu Musa (may Allah be pleased with him) has related a hadith, which is uncorroborated, that a lime depilatory used to be prepared for Sulayman, the son of Daw'ud (peace be on them), before he had a bath.

The area on which the depilatory has been used should be covered with henna. It is also said that using henna after using a depilatory guards against blotches caused by leprosy.

It is stated in the ahadith that the Prophet of Allah (peace and blessings of Allah be upon him), used to use a lime depilatory regularly, and that he once said:

"You should use it too."

The sting of a depilatory can be soothed by using either earth, vinegar, or rose water.

Nufar (Water Lily)

The water lily is cold and wet. It induces sleep and soothes headaches. Sniffing it excessively makes the brain drowsy, thickens semen, and reduces desire for sexual intercourse. A draught of it, provided that it is quite pure, helps to alleviate coughs and is not converted into bile.

Namam (Wild Thyme)

Wild thyme is hot and dry. It is good for hiccups caused by eating too much.

Namal (Ants)

Allah Almighty refers to ants when he says:

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ
وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

"....an ant exclaimed, 'O ants, go into your dwellings, lest Sulyman and his armies crush you without realising it!'" (Q. 27:18)

If ants are mashed up and applied above the eyes, they restrict the growth of hair; and if ants are put on a patch of vitiligo, it will go.

Hah**Hudhud (Hoopoe)**

It has been written in a book called *kitab al-khwas* that one of the properties of this bird is that if it is tied to someone who is forgetful, then he will remember what he has forgotten. If a man carries one of these birds around with him, he will surely conquer his enemy. If someone--- who has been enchanted or put under a spell by a witch---sniffs one, then he will be freed. Its flesh, when cooked, is good for people. However, I maintain that most of what has been attributed to it is not true.

Allah Almighty speaks about this bird:

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

"And he looked among the birds, and said,

"Why do I not see the hoopoe, or is he not here?"

(Q. 27:20)

Halyun (Asparagus)

Asparagus is hot and wet. It frees blockages in the kidneys, helps back pain, increases semen, and makes labour easier for women. It is said that if dogs eat food containing asparagus, it will kill them.

Hallilaj (Myrobalan)

There are three types of myrobalan: yellow, chebolic (from Afghanistan), and Indian. Other varieties are classified as being one of these.

Myrobalan is cold and dry. When used in the form of a decoction or an infusion, yellow myrobalan provokes a flow of bile, chebolic of phlegm, and Indian of spleen. The seeds are made into syrups, and the yellow seeds cool down a hot mouth. When chebolic myrobalan is mixed with honey and made into a syrup, it increases the semen, and accelerates the appearance of white hair. It is good for the elderly and stimulates sexual energy.

It is traditionally said that the myrobalam is one of the trees of Heaven. It contains the cure for seventy diseases.

Hindiba (Endive)

The temperament of the endive changes with the seasons. In summer it is hot, in winter cold. Its potency fades to nothing at the end of each season. It prevents both hot and cold diseases of the liver. It makes flatulence caused by vinegar or sugar disappear. It is used in decoctions and in dodder syrup.

There is a traditional saying which states:

كُلُوا الْهِنْدَ بَاءً وَلَا تَنْفُضُوهُ فَإِنَّهُ لَيْسَ يَوْمٌ مِنَ الْيَوْمِ إِلَّا
وَقَطْرَاتٌ مِنَ الْجَنَّةِ تَقْطُرُ عَلَيْهِ

"Eat endives and do not belch, for there is not a single day in which some of the drops of the water of heaven do not fall on them."

This is what Abu Nu'aim says.

Waw

Ward (Roses)

Roses are cold and dry, and in the second degree. A hot confection made from them fortifies the stomach and helps the digestion. Whatever the temperament of the brain, heat prevails. Even smelling roses will make a man sneeze. Whoever suffers from such sneezing is said to be suffering from an allergy.

It is from roses that the rose water of Nisibis comes, and from this comes the syrup of roses of Nisibis.

As for the elegant red rose, it is an astringent, and the syrup of roses of Otto is made from it. Simple rose syrup made from white roses, and this is evenly balanced between being an astringent and a lenitive.

Ointment of olive oil and rose, and ointment of sesame oil and roses, are both made from the hedge-rose. The former mainly fortifies the organs while the latter relieves pain. You should know this much.

Waras (Pseudo Saffron)

Pseudo saffron is hot and dry, and in the second degree. The best of all is the red variety which grows in the Yemen.

When used in the form of an ointment, it is useful in treating chloasma, itchiness, and fissures. When taken as a drink, it is good for treating leprosy. It is good for dyeing cloaks. It also strengthens sexual intercourse.

At-Tirmidhi said:

"The Prophet of Allah (peace and blessings of Allah be upon him), used to recommend olive oil and pseudo saffron as a remedy for pleurisy."

And from Umm Salama (may Allah be pleased with her) comes this:

"One of us used to anoint her face with pseudo saffron to prevent chloasma."

The following hadith has been related by al-Bukhari:

"The Prophet of Allah (peace and blessings of Allah be upon him) forbade wearing a cloak dyed with either real or pseudo saffron during the month of the pilgrimage, saying that a dyed cloak invites sexual intercourse, and sexual intercourse is forbidden during the pilgrimage."

Washma (Indigo Plant Leaf)

It is called 'washma' because of the leaf removes 'al-washama' from grey hairs, that is, dullness and lack of lustre, when applied to the head as a dye.

It has been related by Ibn 'Abbas (may Allah be pleased with him) that a man with his hair dyed with henna walked past the Prophet of Allah (peace and blessings of Allah be upon him)

"How good that is", the Prophet said.

Then another man passed by, whose hair was dyed with henna and indigo,

"That is even better", the Prophet said.

Then yet another man passed by, and his hair was dyed with yellow dye.

"This man is the best of all", the Prophet said.

This has been transmitted by abu Daw'ud.

Ibn Sirin said:

"Ibn Ziyad brought the head of al-Hussain into the tent, and it looked just like the head of the Prophet of Allah (peace and blessings of Allah be upon him), dyed with indigo."

It has been related that the Prophet of Allah (peace and blessings of Allah be upon him) said about the grey hair of Abu Qahafa:

"Change its colour---and by that you will avoid feeling sad."

Ya

Yaqut (Rubies)

Rubies fortify the heart and fill it with joy. They are also used as antidotes. If a ruby is kept in the mouth, it prevents thirst. They do not burn and can not be crushed easily.

Allah Almighty refers to them:

كَانَهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

".....like coral and rubies....." (Q. 55:58)

Yasmin (Jasmine)

Jasmine is cold and dry. It is beneficial for the elderly, but sniffing it too much turns the complexion yellow. Jasmine oil is heating. If jasmine is dried, made into a powder, and then placed on something, then whatever is black turns white.

Yaqtin (Gourd)

So then, mankind, remember, consider, understand and profit from the words of Allah:

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

"Have they not seen the earth, how many kinds of every fruitful thing. We have made to grow there? Surely in that there is a sign, and yet most of them do not believe. (Q. 26:7-8)

So say, 'Praise belongs to Allah, the sovereign Lord, the

manifest Truth', Who through His Commands has made things which are beneficial and things which are harmful, and Who has taught whomever of His worshippers that He wishes, what the good things are and what the bad things are, and what the temperaments of things are, whether they are hot or cold, or wet or dry.

And no one remembers except whomever Allah gives remembrance, and as He says:

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ

شَهِيدٌ

"Surely in this there is truly a reminder for anyone who has a heart, or who opens his ears and who sees." (Q. 50:37)

Compound Remedies

Physicians say that they prefer using simple rather than compound remedies, if they find that this is enough. So they make use of compound remedies either in order to influence the properties of simple remedies, or to dispel their unpleasant taste, or to make them more potent. For example, they mix ginger with turpeth to make the latter taste more pleasant, or they mix wax with verdigris oil to increase its strength, or they mix tragacanth gum with scammony to counteract the harmful side-effects of the latter, or they mix opium with the great electuary so that the potency of the medicine is preserved for a long time. Sometimes, if a remedy acts swiftly, something is added to slow it down, or if it acts slowly, something is added to speed it up.

Again, if a disease is a compound disease, then the remedy for it must also be a compound one.

Or, if the intensity of the disease and its concentration are unchanging---or if, because of the nature of the humours of the patient's temperament, no single remedy can be found that will counteract all their ill-effects---then it is necessary to look for a compound remedy.

Or, if because of the remoteness of the diseased organ from the stomach, and because the remedy would not otherwise reach it, or else because its potency would have been lost, then a remedy must be compounded in order to make it reach there swiftly---for example, saffron can be combined with camphor or cinnamon with haematite stone.

Or, if because of the character of the diseased organ, a resolvent must be mixed with the remedy in order to preserve its potency---for example, an astringent or a perfume.

Or, finally, if a simple remedy inherently contains something which will harm any organ, then it must be compounded with whatever will neutralise that harmful side-effect.

Now, if you have understood what I have just written, then know also that everything in creation has something good and something bad in it. If the good aspect predominates, then that thing in creation is admirable and beneficial---and vice versa. In all this there is a wisdom which recognises the excellence and might of Allah, and its absolute perfection, which has no equal in creation other than Him. And when His wisdom required that simple remedies needed to be balanced, one by another, then He sent his messengers (peace and blessings of Allah be upon them)---who were bringers of good news and warners---in order to neutralise whatever was harmful in these simple remedies, and to perfect whatever was beneficial in them.

Labid said:

"A noble man will not have to blame himself, for human nature is put right by keeping company with the one who puts things right."

This is not the same Labid as the one who said:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ

"Everything is false---except Allah." ---about which the Prophet of Allah (peace and blessings of Allah be upon him) remarked:

"The truest words ever spoken by any poet are these words of Labid."

This Labid became a Muslim, and his practice of Islam was excellent.

When the messengers were sent to people, in some cases the good overcame the bad, and so they responded to, and obeyed, and accepted, the guidance of Allah. And so they were cured of the disease of ignorance. And so their station became the station of success, and their final place of rest, the Garden of delights. But among them were some who rejected Allah and His mercy, and so what happened to them was that they were removed far from nearness to Him, and when their bodies died, then the Fire became their destination, and Hell their final stopping place. May Allah protect us from this, by His compassion and His generosity.

A poet once said:

O you who eat whatever you feel like,
and then curse medicine and doctors,
you can only reap what you have sown.

Prepare yourself for the illness that is coming to you.'

Al-Jahiz, the poet, said:

Life will become sweeter if you meet a wise man:

and only those who have been well taught

Recognise the excellence of knowledge.

There is no medicine that can cure anyone.

who is sick with greed:

There is no physician who can heal anyone.

who is sick with ignorance.

The Prophet of Allah (peace and blessings of Allah be upon him), gave an example of what the above means when he said:

"When Allah sent me with guidance and wisdom, I was like a heavy rain that falls on the earth. Whatever part of the earth is good receives the water, and all of that earth

sprouts and grows many plants, while other parts retain the water, and Allah gives it blessing, so that people drink from it, and quench their thirst, and irrigate the land with it. And it so happens that another part of the earth does not retain the water, and neither can anything at all grow on it. The first of these comparisons is like those who understand the *deen* of Allah, and who profit from what Allah has sent through me, and who know and act accordingly. And the second one is like those people who will not raise their heads, nor accept the guidance of Allah with which I was sent."

So, reflect on the words of the Prophet of Allah (peace and blessings of Allah be upon him) and may Allah have mercy on you.

Dosage of Remedies

It has been well established that when a remedy is very heating, or very cooling, or very powerful, then only a small amount should be used. When exactly the opposite is the case, then a large amount should be used. Similarly, if the beneficial effect of a remedy is only slight, then use a large quantity of it--and vice versa. Again, if the organ to be treated is far from the stomach, then use a lot of the remedy and if it is close by, then only take a little of it. Similarly, if the organ is a weak one, only take a little of the remedy, and if it is a strong one, then the reverse. Again, if the stomach is very full, then use a strong remedy, and if it is not very full, then do the opposite.

If you understand all this then make sure that all the remedies that you have are fresh and good---and ask Allah for help, saying:

"There is no power except from Allah, the Mighty, the Wise" and after that you can begin your treatment.

Observations on Compound

Preparations

We have already described the remedies whose uses are well known earlier in this part of the book, so there is no need to describe their uses in dealing with the treatment of disease again.

So now we will examine sweet ebullients. These are the ebullients made from jujubes, sebestens, fennel, and extract of liquorice. As for the decoctants which are used to purify sweet ebullients, these include parsley seeds, red currants, and coriander seeds. As for sweet infusions, these include dried apricots, jujubes, water lily blossom, and plums.

As for bitter ebullients, add tamarinds and pomegranate seeds.

As for laxative infusions, these include Makkah senna and violet seeds. They can be strengthened by adding ten grains of scammony with a little tragacanth. All of these should be infused with hot water and strained through sugar.

As for decoctions of fruit, the laxative infusions of chebulic and yellow myrobalan should be added. Apricots and sebestens can be substituted. They can be boiled and strengthened with scammony and rhubarb. As for decoctions of cuscuta, decoctions of its fruit, polypody and agaric should be added. As for scammony, Armenian clay and lapis lazuli should be added. If there is any associated pain in the joints, then colchicum, orchids and turpeth should be added. Others add manna, fumitory, and endives, if there is any itchiness or scabbing.

As for rhubarb linctus, this is made from rhubarb and scammony with plum juice. Cassia honey or carob honey may be added to these instead of plum juice.

As for pills, these include purgative pills and turpeth, the myrobalans, and scammony, mixed with water and used as pills the size of small peas. Al-Maruzi once said:

"I said to Abu 'Abdullah Ahmad, 'I've got a severe headache', and he replied, 'Then set off a flow in your constitution'. he added, 'Truly this has come as a result of the dryness of your constitution.' And a little later, he said, 'I will give you a pill which I will prepare for you'. Then he produced a pill for me and said, 'Take this at night time'. and he said that it was made with yellow and black

myrobalan, mastic, and a little aloeswood." and indeed this pill is good for treating headaches.

As for laxative enemas, these include jujube, sebestens, violet blossom, senna, the seeds of both kinds of mallow, cassia, scammony, borax, brown sugar, sesame oil, and beet slices or leaves.

It was the opinion of Imam Ahmad that enemas were to be avoided except when necessary, as is related in the ahadith of Harab. Mujahid, al-Hassan, Taus, and 'Amar are all agreed on this matter. All except one of them wrote:

"And yet we do not forbid them."

Ibrahim, Abu Ja'far, al-Hukm ibn 'Ayaina, and 'Ata said words to the same effect. Abu 'Abdullah forbade the use of enemas, but later gave permission for them to be used for the purposes of medical treatment. Al-Khalal has transmitted this hadith, and his isnad includes Sa'd ibn Ayman, who said that 'Hadrat Umar ibn al-Khattab (may Allah be pleased with him), was very indulgent in this respect.

Among his ahadith there is this hadith which was related on the authority of Jabir:

"I asked Muhammad ibn 'Ali about enemas, and he said, 'There is no objection to them---they are a medicine, just like other medicines."

Abu Bakr al-Maruzi said:

"I described the advantages of using enemas to Abu 'Abdullah."

As for the point as to whether inserting an enema breaks the fast or not, there is a difference of opinion regarding this matter.

The first to use an enema was a bird which had eaten too many fish. It used its beak. When it felt over-loaded, it took some salty sea water and inserted it into its rectum, and in this way it made itself excrete what was inside. It has already been stated that salt should be included as being one of the laxatives.

The Constitution of Man

The constitution of man is made up of seven constituents:

The **first** constituent is the **Elements**, which are four in number:

Fire, which is hot and dry;

Air, which is hot and wet;

Water, which is cold and wet; and

Earth, which is cold and dry.

The **Second** constituent is the **Temperaments**, which are nine in number:

The **first** is an evenly **balanced temperament**.

The **second** is an **unevenly balanced temperament**, which may be unmixed, being then hot, cold, wet, or dry.

Or it may be an unevenly balanced but mixed temperament, being hot and dry, or hot and wet, or cold and dry, or cold and wet.

The most evenly balanced of all temperaments in the animal kingdom is the temperament of man. The most evenly balanced of all temperaments in mankind is the temperament of the believer. The most evenly balanced of all temperaments

among the believers are the temperaments of the Prophets of Allah (peace and blessings of Allah be upon them). The most evenly balanced of temperaments among all the Prophets are the temperaments of the Messengers of Allah (peace and blessings of Allah be upon them). And the most evenly balanced of temperaments among all the Messengers of Allah is the temperament of those endowed with a resolution to obey Allah. And the most evenly balanced of those so endowed is the temperament of our master Muhammad (peace and blessings of Allah be upon him).

We maintain that the reason why Muhammad (peace and blessings of Allah be upon him), was the most evenly balanced in character from the point of view of temperament according to the rules of Medicine is because the nature of his character was subservient to the temperament of his body---and the more perfectly balanced the temperament of the body is, the better is the nature of the character.

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And surely you have sublime character." (Q. 68:4)

Hadrat Ayesha (may Allah be pleased with her) said:

خُلُقُ الْقُرْآنِ

"The character of the Prophet of Allah (peace and blessings of Allah be upon him), is the Qur'an."

Hence it needs must be that his temperament be the most balanced of temperaments. And if his temperament were the balanced of temperaments, then his character must have been the best of characters.

Al-Bukhari said in his book, *as-Sahih*:

"The Prophet of Allah (peace and blessings of Allah be upon him), was best of men in appearance and the best of men in character."

Hadrat Anas (may Allah be pleased with him) said:

خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي
أَفٍّ وَلَا لِمَ صَنَعْتُ وَلَا أَلَا صَنَعْتُ

"I served the Prophet of Allah (peace and blessings of Allah be upon him) for ten years. He never once scolded me. He never asked me why I had done anything that I had done, nor asked me why I had left undone anything that I had left undone."

Hadrat Abdullah ibn Umar (may Allah be pleased with him) said:

لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا لَعَانًا
وَلَا سَبَابًا

"The Prophet of Allah (peace and blessings of Allah be upon him), was never indecent, nor ever talked indecently nor ever cursed. He used to say:

إِنَّ مِنْ خَيْرِكُمْ أَحْسَنُكُمْ إِخْلَاقًا

"The best of you are those who are finest in character."

Al-Bukhari relates that a Bedouin once pulled a cloak from the shoulders of the Prophet of Allah (peace and blessings of Allah be upon him), with so violent a pull that he hurt his shoulder. Then he said:

"O Muhammad, make me a present from the wealth of Allah which you possess."

The Prophet turned to him, laughed, and ordered a gift to be made to him."

Truly the Prophet of Allah (peace and blessings of Allah be upon him), is good and chaste, the best of men in features and in character.

May Allah bless him and his followers with a blessing which will never end and never be exhausted:

The Merciful one has never created another like Muhammad, and to my knowledge he will never create one like him:

he is like the sun at mid-day,

and the moon at mid-month,

he is the emerald among jewels;

his station is one that has never been given to other messengers;

his rank is one that has never been given to other men.

Now, the temperament of youth is evenly balanced. The temperament of childhood inclines to wetness, and that of maturity and old age to coldness.

The most evenly balanced of the organs is the skin of the tip of the index finger and after this the tips of the other fingers. The hottest of the organs is the heart, and after that the liver and the flesh. The coldest of all are the bones and the nerves, the spinal cord and the brain. The driest of all is bone. The wettest of all is fat.

Next among the seven constituents of the constitution, the third, come the four Humours:

Of these the most excellent is Blood, which is wet and hot. Its function is to feed the body. Normal blood is sweet and without smell.

Next comes Phlegm, and this is wet and cold. Its function is to ~~convert~~ blood whenever the body lacks food, to keep the organs moist and to prevent dehydration due to movement. Normal phlegm is phlegm that is near to changing into blood. Abnormal phlegm is salty, or somewhat warm, or sour. It tends to be ripe and insipid. It is unmixed cold.

The third humour is Bile, which is dry and hot. It is stored in the gall bladder. It renders the blood subtle and helps it to pass through the very narrow veins. Part of it is carried to the bowels and produces the characteristic colour of the faeces. Normal bile is slightly red. Abnormal bile may be coloured like the yoke of an egg, or coloured like leeks or verdegris or be inflamed. Rusty bile is more powerful than leek-coloured bile, and it is a warning of death. Bile is sometimes known as Yellow Bile.

Finally, there is Spleen. This is dry and cold. It thickens the blood and feeds the spleen and the bones. Part of it passes to the mouth of the stomach and sets up a desire for food and causes acidity. Normal spleen is described as inflamed, that is, impure. Spleen is sometimes called Black Bile.

The **fourth** constituent of the constitution is the **Fundamental Organs**.

The **fifth** constituent is the **Spirits**.

The **sixth** constituent is the **Faculties**, and they are three in number: the Natural, the Vital, and the Psychic.

And the **seventh** and last constituent is the **Functions**, and they are two: the function of Attraction and the Function of Repulsion.

May Allah bless him and his followers with a blessing which will never end and never be exhausted:

The Merciful one has never created another like Muhammad, and to my knowledge he will never create one like him:

he is like the sun at mid-day,

and the moon at mid-month,

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The State of the Body

The second of the four areas into which the theory of medicine is divided is concerned with the theory of the state of the body of man.

There are three states of the body that are possible: health, disease, and a condition which is neither health nor disease, that is, convalescence and old age.

Now, health is a physical condition in which all the functions are healthy. Being restored to good health is the best gift of Allah to man. It is impossible to act rightly and to pay proper attention to the obedience which is due to our Lord except when health is present. There is nothing like it. Let the worshipper give thanks for his health and never be ungrateful.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

يُعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ السَّحَّةُ وَالْفِرَاقُ

"There are two gifts of which many men are cheated--- good health and leisure." (Al-Bukhari)

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"There are worshippers of Allah whom He protects from death in battle and from sickness. He makes them live in good health and die in good health, and yet He grants them the stations of His martyrs."

Abu Darda said:

"O Prophet, if I am cured of my sickness and am thankful for it, is it better than if I were sick and bore it patiently?"

And the Prophet of Allah (peace and blessings of Allah be upon him) replied:

"Truly the Prophet loves good health, just as you do."

It has been related that at-Tirmidhi said:

"The Prophet of Allah (peace and blessings of Allah be upon him) said:

"Whoever awakes in the morning with a healthy body, and a self that is sound, and whose provision is assured, he is like the one who possesses the whole world."

Again, at-Tirmidhi has related that Abu Hurairah (may Allah be pleased with him) said that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"The first question that is put to the worshipper on the Day of Rising about the pleasures of this world is: 'Did I not give you a healthy body?'

And the next is: 'Did I not satisfy you with cool water?'

And again, he has also related that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"O'Abbas, ask Allah for health in this world and in the next?" Al-Bazar reports this hadith"

The Prophet of Allah (peace and blessings of Allah be upon him), also said:

سَلُوا اللَّهَ الْيَقِينَ وَالْمُعَافَاةَ فَمَا أُوتِيَ أَحَدٌ بَعْدَ الْيَقِينِ خَيْرًا مِنَ
الْمُعَافَاةِ

"Ask Allah for forgiveness and health. After certainty of faith, nothing better is given to a man than good health." an-Nasa'i.

مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنَ الْعَافِيَةِ

"No supplication is more pleasing to Allah than a request for good health", (Tirmidhi).

A certain bedouin once questioned the Prophet of Allah (peace and blessings of Allah be upon him), saying:

"O Prophet of Allah, what supplication shall I make to Allah after I have finished doing the prayer?" And he replied,

"Ask for good health."

Among the wise sayings of the Prophet Dawud (peace and blessings of Allah be upon him) are the following:

"Health is a hidden kingdom."

"Sadness for one hour ages a man by one year."

"Health is a crown on the heads of the healthy that only a sick can see."

Health is an invisible luxury."

Some of our ancestors used to say:

"How many rich gifts Allah has placed beneath every vein."

And may Allah indeed give us health in the *deen*, in this life and in the next.

As for disease, it is a state that is just the opposite of this. It arises from need, or from wrong action, or from misfortune.

"O Prophet, if I am cured of my sickness and am thankful for it, is it better than if I were sick and bore it patiently?"

And the Prophet of Allah (peace and blessings of Allah be upon him) replied:

"Truly the Prophet loves good health, just as you do."

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"Whoever awakes in the morning with a healthy body, and a self that is sound, and whose provision is assured, he is like the one who possesses the whole world."

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And the next is: 'Did I not satisfy you with cool water?'

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الْمُعَافَاةِ

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مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنَ الْعَافِيَةِ

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As for disease, it is a state that is just the opposite of this. It arises from need, or from wrong action, or from misfortune.

The causes of Disease

The third of the four areas into which the theory of medicine is divided deals with the theory of causes, or aetiology.

Now there are six Causes:

The **first** of these is **Air**. Air is essential to keep the self evenly balanced, for as long as air remains pure, no debility is mixed within it, and no impure wind. It is an invisible protection.

Each season produces diseases compatible with it, and expels what is incompatible. Thus, summer causes bile and results in bilious diseases, but cures cold diseases. And the like can be said of the other seasons.

Cold air is strengthening and improves the digestion. Hot air has just the reverse effect. A change in the air is a cause of pestilence.

The **second** cause is **Food and Drink**. When hot, these produce heat in the body, and vice versa.

The **Third** cause is **Bodily Movement and Rest**. Movement causes warmth in the body and vice - versa.

The **fourth** cause is **Emotional Movement and Rest**, as occurs in cases of anger, joy, anxiety, grief and shame. These states set the self in motion--- certainly inwardly, but also outwardly apparent.

The **fifth** cause is **Waking and Sleeping**. Sleep makes the self bubble within the body, although it cools it outwardly, so

the the sleeper needs some outer corcing. Wakefulness is just the opposite of this.

The **sixth** cause is **Emission** and **Retention**. A balance between these protects health.

Signs in a Man

The fourth of the four areas into which the theory of medicine is divided deals with the theory of signs.

Black hair and a black body are signs of heat---and the opposite a sign of cold. Similarly, with a fat body or a thin body. An excess of flesh is a sign of heat combined with wetness. An excess of fat is a sign of cold combined with wetness. In the same way, an excessive desire for sleep is a sign of wetness, whereas a diminished desire is a sign of dryness. A moderate desire is the sign of balanced temperament.

Similarly, the appearance of the organs is a sign. Capacious organs are a sign of hotness, and the opposite a sign of coldness. In the same way, dreams indicate temperaments. Seeing colours like yellow or red, or flashes of light, all these are signs of hotness---and their opposites are signs of coldness.

Doctor's Fees

Abu Sa'id (may Allah be pleased with him) said:

"Some of the companions of the Prophet of Allah (peace and blessings of Allah be upon him) went and camped near an Arab village. No one helped them to get down from their camels, nor were they offered a meal. It so happened that one of the men in the village was bitten by a snake. So then the villagers came and asked if any of them knew about any charms---and they replied, 'You did not help us to dismount, and you did not offer us a meal, so we will not help you until you give us a present'. So they made them a present of some sheep. Then the man was

brought to them, and they recited the opening ayat of the Qur'an over him. And they recited ayat over him and spat on the bite, until he was cured--and then the companions wet off with the sheep, and they asked the Prophet about the affair. And he said, 'Who said that this was a charm? Eat up, and give me some!' This hadith has been transmitted by al-Bukhari and Muslim.

Another version goes:

"The villagers said:

"Do you have any medicine?' And they replied, 'Yes, but we will not give you any unless you pay us for it."

This is the version of Abu Daw'ud.

Another version, also transmitted by Abu Daw'ud, goes:

"They recited ayat of the Qur'an over him for three days, morning and evening. When they were finished, the sick man collected his spittle in his mouth and spat it out---and was freed, as if from a hobble."

Another version runs:

"They brought along a man who was delirious or mad, tied up and bound."

Another version says:

"They gave them one hundred ewes in return for the treatment."

The Umm al-Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

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In the name of Allah, Most Gracious Most Merciful Praise be to Allah, the Cherisher and Sustainer of the worlds: Most Gracious, Most Merciful; Master of the Day of Judgement Thee do we worship and thine aid we seek. Show us the straight way, the ways of those on whom Thou has bestowed Thy grace, Those whose (portion) is not wrath. And who go not astray.

It is the most useful surah of all to recite, because it contains glorification of Allah, together with worship of Him alone, and calling on Him for help. It is said that the exact point at which the cure is actually effected when reciting the ayat is at the words,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

'Only You do we worship, and only you do we ask for help'. (Q. 1:4)

The Prophet of Allah (peace and blessings of Allah be upon him), said:

"Combining the recitation of ayat with charms is *shirk*."

The reason for this statement is that in this case, *shirk* is being associated with the recitation of ayat. And so indeed it is. But when the recitation of ayat is free from *shirk*, then it is halal for Muslims to do so. There is nothing to prevent the recitation of ayat over a sick man, provided that there is no *shirk* involved.

Another version of what the Prophet of Allah (peace and blessings of Allah be upon him) said, goes:

"A man came to the Prophet and said: 'O Messenger of Allah, you have forbidden the recitation of ayat over the sick, and yet I can cure scorpion stings by means of such recitation'. And the Prophet replied,

"Whoever among you is able to help his brother, should do so."

It is probable that this prohibition of something that was

known to work was because some people believed that the cure came from the very nature of the words themselves. At a later stage, this prohibition was lifted. When Islam and the search for truth became established in their hearts, then he gave them permission to use such recitation, provided that they understood that it was Allah who effected the cure-- or not. What is meant by a '*charm*' is hanging beads around the neck--which some people think will ward off evil. This is sheer ignorance!

However, you should realise that there are some words which do indeed have an intrinsic quality which does have an effect, by the permission of Allah the Almighty. The testimony of many wise people bears witness to the truth of this. For what else can you think about the very words of Allah Himself, and the hadith which has been related from 'Ali (may Allah be pleased with him):

"The Qur'an is the best of all medicine?" (Ibn Majah)

In their accepting a flock of sheep, there is proof that it is permissible to accept a fee for administering medicine, and to effect a cure by reciting ayat. Its permissibility is further confirmed by the Prophet's saying (peace and blessings of Allah be upon him):

"Eat up, and give me some!"

Furthermore, it is said that the flock was divided up in accordance with the wishes of the reciter who had been the means by which the cure was effected. Another commentator informs us that the reciter's name was Abu Sa'id al-Khudri. At least this is what the hadith says. This story has been included by at-Tirmidhi in his *kitab al-Jama'*, in the section dealing with the fees of doctors. Abu Dawud also refers to it briefly in the section of his book that deals with the fees of physicians.

The Role of Heart

Almighty Allah created mankind and all the organs of man.

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If eyes lose their eyesight, ears their audibility and tongue its power of speech, they lose everything and turn worthless. Similarly, if heart deviates from its role and purpose, it loses its power and worth.

Almighty Allah has made heart for pure love, for true feeling and for knowing His real worth. It has been created for love for Allah's sake and hate for His sake alone. When man turns towards Allah by refraining from this world and its luxuries, his heart is strengthened and gets a new life, vigour and vitality. It keeps strong with its desire to be in close contact with Allah Almighty and it withers away the moment it comes into touch with anything other than Allah. In such a state it loses its worth, its dignity, sanctity, joys, comforts and freshness. And, most obviously life depends on these qualities alone.

The most fatal disease of heart or polytheism, vices and carelessness regarding what is dear to Allah. When a man runs after the creation leaving the Creator, shows anger and dislikeness for what he is destined by Allah and doubts His promise, he shows that his heart is ailing.

With the sense of Oneness of Allah the door of virtues, joys and peace is opened and when a person seeks forgiveness, all the dirt and filth of life are expelled. And when heart become pure and healthy, all the doors leading to vices, disruptions and disorder are closed. Hence 'Tawheed' opens the door of all virtues and when forgiveness is sought, the doors of evils and vices are closed.

Some ancient physicians have written that anyone who wants physical comfort should eat less, and one who wants to

put a guard against his heart must refrain from indulging in vices.

Thabit bin Qarrah said:

"Physical comfort lies in eating less, the peace of soul lies in the least vices, and safety of tongue lies in talking less and less."

Vices work like poison for the heart. Even if it doesn't kill, it takes away much of its health and vigour. And the heart gets weakened, it is very difficult to combat diseases.

Human desires lie at the root of all evils and the most suitable treatment is to oppose them. Man feels joy in running after his desires and finds it healing, although it is fatal and injurious. And he keeps disobeying his physician only because of his deviating nature. Thus he considers his disease his treatment and keeps away from medicines. But the worst kind of deviation is that he considers Allah responsible in the main for all ailments and denigrates Him.

Heart is the mirror where the Greatness of Allah Almighty is reflected. It radiates love of Allah, His grandeur and sublimity. Thus the heart which is empty is dead. It is bereft of life and vigour and carries no weight and influence.

So, when a person invokes mercy of Allah with the depth of his heart and all the confidence in Him, he is quite a different person with new hope and inspiration. When he calls Him with the electrifying words.

يَا حَيُّ يَا قَيُّوْمُ

"Ya Haiyo Ya Qayyum"

A new hope and vigour start running through his veins. When it is believed before raising hands for asking something that He is Ever-living, Ever-Existing, his supplication, is granted. Hence these two words play a very significant role in getting needs fulfilled.

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Sunan and Abu Hatim have mentioned:

"Great Names of Allah lie in these two ayah:

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your God is one God: There is not god but He,

Most Gracious, Most merciful. (Q. 2:163)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

'Allah! There is no god but He---the living, the Self-subsisting, the Supporter of all.' (Q. 3:2)

Hence whenever, the Prophet of Allah (peace and blessings of Allah be upon him) would make any supplication he used to say

'Ya haiyu Ya Qaiyum'.

Hadrat Hud (peace be on him) said when he was threatened by his people:

قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُ أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ مِنْ دُونِهِ
فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظَرُونَ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي
وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي

على صراطٍ مُسْتَقِيمٍ
the character of the Prophet of Allah (ﷺ)

"I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing to Him, other gods as partners! So scheme (your worst) against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path." (Q. 11:54-56)

Since every evil makes an attack on the heart, it is the heart which basically suffers and hence it is from here that all treatment should start. It is, therefore, a fact that the Prophets and saints have prescribed treatment for heart in the main. And when heart, the centre of all emotion and feeling, and the most vital organ in human body starts suffering from any disease the

only medicine to be prescribed is certainly asking forgiveness from Allah, the Creator and the Nourisher.

It is **Salat** (prayer) which plays a pivotal role in eradicating many diseases that human heart is suffering from. It keeps the heart fresh, peaceful, graceful, vigorating, healthy and vast. **Salat** carries both heart and soul to Allah and remembering Him opens it wide for embracing all the virtues in the world. Praising Him fills the heart with happiness. He feels alert, active and absorbing when he stands before his Lord will his heart turn towards Him alone. It is the period when his heart is very pure and sincere, fresh and vigorous. It is the time when every organ of his is engaged in praying its Creator. It is when he is above all creatures in his relations and interactions and even their enmity has no meaning for him. Thus **salat** becomes the most suitable treatment for his diseased heart. **Salat**, therefore, gives peace to heart and makes it healthy and strong. **Salat** keeps one from sins and removes heart diseases. It lights the heart and illuminates the face. It fills self and organs with joy; brings subsistence, stops oppression, helps the oppressed, uproots the sensual desires. It safeguards the favours of Allah, keeps away torment and invokes blessings. It is a remedy for various diseases of stomach.

Ibn Majah reports in his Sunan from Hadrat Abu Hurairah (may Allah be pleased with him):

"I was once lying and was restless with stomach pain. the Prophet of Allah (peace and blessings of Allah be upon him) asked: 'Are you feeling stomach pain O Abu Hurairah? Yes O Prophet of Allah!' I submitted. 'then stand up and say salat for there is cure in the salat', the Prophet said.

Jihad (holy war) is also very efficacious in removing sadness and dejection. One who fights in the way of Allah feels strong and sturdy and Allah almighty fills his heart with courage and determination. When he makes utmost effort and puts himself to effort and exertion he feels undettered and un-

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Ibn Majah reports in his Sunan from Hadrat Abu Hurairah (may Allah be pleased with him):

"I was once lying and was restless with stomach pain. the Prophet of Allah (peace and blessings of Allah be upon him) asked: 'Are you feeling stomach pain O Abu Hurairah? Yes O Prophet of Allah!' I submitted. 'then stand up and say salat for there is cure in the salat', the Prophet said.

Jihad (holy war) is also very efficacious in removing sadness and dejection. One who fights in the way of Allah feels strong and sturdy and Allah almighty fills his heart with courage and determination. When he makes utmost effort and puts himself to effort and exertion he feels undettered and un-

daunted. As a result of this his heart is filled with zeal and confidence and it bubbles with spirit and energy. And when a man fights in the cause of Allah, he is helped and supported by the Almighty in return and fills his heart with peace and happiness. Allah almighty says:

"Fight them, and Allah will punish them by your hands, and disgrace them help you (to victory) over them, heal the breasts of Believers. And still the indignation of their hearts." (Q., 9:14-15)

When the victory comes and the wounds are healed, a great peace comes to the hearts of those who have suffered, striven and struggled. The fighting was necessity forced by injustice and oppression. When Allah's law is established, the fire of indignation is quelled, and the true peace of Islam is attained. Allah's mercy is unlimited. When evil is destroyed, many of those who were enticed by evil will come into the fold of truth and righteousness, and the cessation of war and conflict will bring peace, certainly to those who fought for the right, but also possibly to those whose eyes have been opened to the working of Allah's Law and who in healing reconciliation become members of the Brotherhood of peace in Islam. We must all be tested and tried, but Allah knows our inmost hearts, and He will support those who strive in his way, out of sincere love for Him, His Prophet, and the body of the true men of faith.

Lahaula wala quowata illa billah

It is also a very suitable remedial source for the diseases of heart. It makes one entrusted to Allah which results in boundless power, spirit, courage and energy. One who utters these words, in fact, consigns all his matters and activities to Allah and goes against His will and pleasure in no matter.

According to some sources, these words help the angels a lot in their exercise of going to and coming from heavens.

Prophetic Manner of Sleeping and Awakening

The Prophet of Allah (peace and blessings of Allah be upon him) practised moderation in all departments of life. He passed the most purposeful life a human being can think of. And his manners and habits were quite free from all defects and dangers and drawbacks. And his sleeping habit was no exception. He, therefore, took, very moderate sleep which was the most necessary for the physical and mental rest. He (peace and blessings of Allah be upon him) used to go to bed in the first part of the night and get up after midnight. During this period he got full rest and found his limbs fresh and healthy. In this way he prayed to Allah with peace of heart and the very purpose of prayer is thus fulfilled. It is the height of physical and spiritual reform and welfare in this world and the Hereafter.

However, the Prophet of Allah (peace and blessings of Allah be upon him) would take sleep according to need. When overpowered by sleep, he would lie on his bed on his right side with his hand under his cheek. But he never felt sleepy due to over-eating because it was against his nature. Moreover, he never slept on the ground nor on the high cushion. He generally used leather bedding filled with date tissues. Sometimes he used pillow and at times he used his hand in place of pillow.

Sleep has two major benefit to offer: firstly, sleep confers rest, comfort and peace upon one who enjoys it, for when someone suffers from complete exhaustion, only sleep can restore his lost energy and freshness. It gives perfect peace and rest to all organs and thus fatigue takes leave. Secondly, sleep helps in digesting food. During sleep natural heat of the body goes into the stomach and helps digestive system. It is because of this the body of the sleeping person becomes cold and needs some cover.

The best sleep starts with sleeping on the right side, because sleeping in this style makes food stay in the stomach

properly. Since the stomach is generally inclined towards the left side this sleeping posture is the most suitable. However one should adopt the left posture after a while so that digestive system work rapidly; because stomach is bowing towards the liver. Thereafter, one should sleep on the right side to the end so that food come down to the intestines. In this way, one is able to sleep on the right side first and the last. Sleeping on the left side for a longer period causes harm, for the whole system turns towards the heart during sleep and it has to undergo undue pressure.

And the worse type of sleeping is on the backside. One may lie down in this style for some rest, but for sleeping it is harmful.

But sleeping with face down is the worst of all. Abu Amama is being quoted in Musnad Ahmad and Ibn Majah as saying:

"The Prophet of Allah (peace and blessings of Allah be upon him) passed by a person who was sleeping in the mosque with his face down. He (p.b.u.h.) pushed him with his foot saying,

'Stand up or be seated, for it is the sleeping style of the people of Hell.'

Sleeping in the day is generally harmful. It affects complexion adversely, loosens the nervous system, creates lethargy and hampers sexual potency. However sleeping in the day during summer is permissible. And the worst time for sleeping is the first part of the day but sleeping after *Asr* (afternoon) prayer is the worst of all. Hadrat Abdullah bin Abbas (may Allah be pleased with him) once saw his son sleeping in the morning and remarked: "Get up! You are sleeping at a time when subsistence is distributed."

They say that sleep is of three kinds: Sleeping as a good habit; harmful sleep; and idiotic sleep.

Good habit of sleeping is sleeping during the summer

days, and the Prophet of Allah (peace and blessings of Allah be upon him) practised it.

The harmful sleep is taken during the period of *Chasht*, when a person turns oblivious of the worldly business and business for the next world.

The idiotic sleeping is to sleep at *Asr* time. As per some righteous persons of old, one who sleeps after *Asr* finds his wisdom taken away. Thus he should curse himself.

According to one poet: "Listen! sleeping at *chasht* time takes away wisdom, while sleeping after *Asr* causes madness."

Sleeping in the morning reduces livelihood because it is the time when people go out in search of livelihood. And it is the time when subsistence is distributed by Allah, the Nourisher. It means, sleeping at these hours makes one deprived of livelihood. However, if one does it due to some ailment or unavoidable reason, there is no harm.

Moreover, sleeping late in the day makes the entire body loose and causes defects in it. It is because reflexes of the body remains to be expelled which causes body pain and fatigue. It may also cause harm of various kinds to the physical system and produce many fatal diseases.

Sahihain reports from Bra'a bin Aazib (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) said:

"When you are about to go to bed, perform *wudu* like the *wudu* of *salat* and then invoke the following after lying on your right side:

اللَّهُمَّ اسَلِّمْ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَقَوَّضْتُ
أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا
مَلْجَأَ وَلَا مُنْجَأَ مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَ
بِنَبِيِّكَ الَّذِي أَرْسَلْتَ

'O' Allah, I entrust myself to you and turned towards you and consigned all my affairs to you and supported my back towards you with hope and fear from you. There is no place or shelter for me other than that of Yours; put my faith in the Book which You revealed; and I believed in the Prophet You appointed'.

Make these words your last words; so if you pass away that night, you will die on the Faith of Allah."

(Bukhari, Muslim,).

Since sleep and death are very close to one another and are called sisters, hence the sleeping person is like a dead person! Thus he requires protection and safeguards while asleep. He wants to be well-guarded from all dangers and calamities. But only his Lord can protect him from any untoward incident and accident. He is the only Guide, Guard, Supervisor and Protector, Refuge and Shelter. Hence the Prophet of Allah (peace and blessings of Allah be upon him) taught the person going to sleep to utter such words as become source of supervision and protection. It so happens when anyone believes that Allah and Allah alone is the Sole Supervisor and only Protector. The Prophet (p.b.u.h.) has also taught him to remember Allah with profound Faith and conviction, and to go to sleep with the same state of mind so that he keep remembering Allah till the last moments before actual sleep. At times they die while asleep and hence these words have the last blessings for him and a perfect source of his entry into Heaven.

When a man entrusts himself to Allah like an obedient slave, He is pleased to grace him and grant His Mercy and Blessings to him. Allah almighty looks upon him with His likeness and approval because he has consigned to Him all his affairs with all humbleness, weakness and a sense of imperfectness. Allah Almighty approves this style of life and says:

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ

"So if they dispute with thee, Say: "I have submitted my whole self to Allah and so have those who follow me."
(Q. 3:20)

And "face" has been mentioned because it is the most prominent and graceful part of the body and the centre of feelings and emotions.

So far as His refuge is concerned there is none to give refuge if He takes back His Mercy from anybody. It is because he is the Creator and Lord of every creation. Nothing can exist without His will and nothing can happen without His permission.

The Holy Qur'an says:

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

"If Allah touch thee with affliction, none can remove it but He....."
(Q. 6:17)

At another place it says:

قُلْ مَنْ ذَ الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سَوْءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً

"Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?"
(Q. 33:17)

However, one should finish his supplication by expressing his Faith in the Book and the Messenger of Allah, because this confession is key to the good in this world and the Hereafter.

Prophet's way of Awakening

The way of awakening of the Prophet of Allah (peace and blessings of Allah be upon him) was that he would open his eyes with the cockcrow. It was followed by his praising Allah Almighty and chanting His Greatness, reciting the Kalima of Tauheed and invoking His Mercy. Thereafter he would cleanse his teeth with tooth-stick and this exercise was followed by wudu and then standing before his Lord for saying salat. During his prayer he would praise Allah and seek Forgiveness and Mercy. But he would do all these with utmost zeal and fear.

'O' Allah, I entrust myself to you and turned towards you and consigned all my affairs to you and supported my back towards you with hope and fear from you. There is no place or shelter for me other than that of Yours; put my faith in the Book which You revealed; and I believed in the Prophet You appointed'.

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Physical Exercise

All the efforts, strivings, movements and struggles of the Prophet of Allah (peace and blessings of Allah be upon him) were moderate and purposeful and had a sense of direction. And it is incumbent upon all his followers to follow his ways of doing a thing for achieving success as well as reward in the next world. Hence, it is most necessary to know them in detail and put them into practice. His manners and behaviour were very graceful, attractive and pleasing.

It is quite obvious that the body needs food and drink for its existence. But the entire food does not form part of the body, rather some part of the food remains to be digested. Now the undigested parts of food when multiplied create disorder in the body system and render one lethargic and worthless. These refuses should, however, be expelled otherwise they result in affecting the system adversely. And the most suitable remedy is human action. While in action, the person help pushing these refuses out with the help of the heat generated in the body. Purgative medicine are not very desirable as they do not work without their side effects.

Obstructed refuses are, in fact, very harmful whether left as it is or purged out through medicine. But the person who is mostly on the move doesn't allow the obstructed refuses to get accumulated. When the body becomes free from refuses, it restores its freshness and energy. Moreover, one's desire for food takes a normal turn makes the person healthy and happy. Now his joints are strengthened, nerves and muscles return to

life and high spirits. This state of the body gets him rid of all bodily diseases.

The best time for doing exercises is when the food is completely digested and the stomach become free from food. If moderate exercise is done at a proper time and under proper condition, one's countenance turns red, breath is lengthened and body is moistured.

Proper and moderate exercise always has a positive effect. And hence whatever part of organ of the body is put to exercise it gets strengthened. It is a fact that for the achievement of power in any department of life, some kind of exercise or movements are but essential. One who performs mental exercise his mental power, capacity and capabilities are increased. Similarly, the thinking power becomes strong when it is put to work. But, however, every organ of body has its exclusive exercise to lend support and strength to it. *Tajwid* (uttering of letters with reference to the organs of speech---lips, tongue, teeth, throat) of the Qur'an is a very suitable exercise for the breast. One should start with low voice and the volume should be gradually increased. The exercise of tongue is speaking; the exercise of the eyes is seeing and the exercise of legs is walking. Physical exercises include horse riding, archery, wrestling, boating and running. These exercises play a very significant role in eradicating physical ailments, like leprosy, dropsy, griping pain in the stomach etc.

Human self can depend on exercises which choose acquiring knowledge of art and literature, happiness and enjoyments, patience and fortitude, generosity, charity etc. And the best exercise for the self is self-determination, love, bravery and obligation. These things gradually, lend strength to human self and make it strong, firm and stable.

Saying *salat* too is a very good exercise. While saying *salat* one has to keep standing straight, bowing down and standing straight again, then going down for performing prostration and going back to the standing position again and again.

The movements keep the body active and alert and generate heat enough to expel many bodily diseases. Moreover, saying *salat* especially at night hours keep one fit and firm and becomes a safeguard against many bodily diseases. It makes the heart peaceful, strong, happy and vigorous. *Sahihain* reports the Prophet of Allah (peace and blessings of Allah be upon him) to have said:

يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ هُوَ سَتَقِظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ ثَانِيَةً فَإِنْ صَلَّى انْحَلَّتْ عُقْدُهُ كُلُّهَا فَاصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ

"Satan ties three knots in the nape of the neck of each one of you when you are asleep, and chants on each knot that the night be longer and you keep sleeping. In case anyone of you gets up and remembers Allah, one knot is untied; if you perform *wudu* another knot is untied and when you say the *salat*, all the knots are untied, and the sleeping person turns hale and hearty. But if he fails to do so mischief of his self springs into action and he feels lazy and lethargic too." (Bukhari, Muslim)

Similarly, if fast is observed according to *Shari'ah*, it puts a safeguard against many diseases and plays a very significant role in preserving health both of body and spirit. And this aspect of observing fast has been accepted by one and all.

In the same manner, *Jihad* is beneficial for the fighter in the way of Allah. It keeps the fighter active and alert, moving and striving and makes no room for laziness, passivity, dejection, hopelessness and sadness. He is always spirited and energetic, enthusiastic and prepared physically, mentally and

life and high spirits. This state of the body gets him rid of all bodily diseases.

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spiritually. He is ready to face and fight all the eventualities. Such persons are, therefore, very fortunate.

Hajj and ceremonial sacrifice of animals are also very beneficial from the point of view of health.

Moreover, Islam has prescribed many such exercises as keep one constantly on the move. Swordsmanship, archery, performing duties to Allah and His creation, attending the sick and joining funeral procession up to the graveyard, going to mosque to say daily and Jumua prayers---all such activities keep the Believers active and moving most of the time.

All these exercises, if done properly according to the laws of *Shariah*, the health of the Believers is free from such diseases which make an attack when a person is lazy, passive, evasive and lacking in duties.

Now it is clear beyond doubt that the *Sunnah* of the Prophet of Allah (peace and blessings of Allah be upon him) plays a pivotal role for preserving health and vigour of the Believers, besides its spiritual benefits in this world and the Hereafter. There can be no better way of keeping healthy, spirited and energetic.

THE END

